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RECORDS

RELATING TO

ARDAGH AND CLONMACNOISE.



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RECORDS

RELATING TO THE DIOCESES OF

ARDAGH AND CLONMACNOISE

BY THE

VERY REV. JOHN CANON MONAHAN, D.D., V.F.

With Map.

DUBLIN

M. H. GILL AND SON, O'CONNELL STREET

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TO
THE RIGHT REV. DR. WOODLOCK,
BISHOP OF ARDAGH AND CLONMACNOISE,
THIS COLLECTION OF
RECORDS

Is Respectfully Dedicated,

AS A TOKEN OF
GRATEFUL FEELING FOR THE
MANY FAVOURS
RECEIVED AT HIS HANDS,

BY
HIS DEVOTED FAITHFUL SERVANT,

J. CANON MONAHAN, D.D.

BANAGHER,
28th August, 1886.

P R E F A C E .

AT the suggestion of my venerated Bishop, the Right Rev. Dr. Woodlock, I commenced the collection of these records, with the view of rescuing from oblivion the names and actions of those prelates who, in their days, ruled over these ancient dioceses, pleased God, and were found just. Such a suggestion should have for me the force of a command. Besides, it is fitting that the history of our Bishops should be known, and their names held in benediction amongst us, from generation to generation. St. Paul has commanded us to remember our "prelates." I, therefore, entered upon this work with a willing and earnest spirit. The field of inquiry I soon found to be vast—much neglected, and scattered over with ruins and few inscriptions upon them. Some portions of that field I found almost barren and waste, without remain or trace of cultivation of any kind. Other parts were, indeed, strewn with fallen fruits; but being huddled together in such heaps of disorder and negligence, as rendered it very difficult to collect much that is palatable and digestible for cultivated and refined appetites; thus the prospect generally, presented a dismal and disheartening *coup-d'œil*. Happily, there were here and there bits and corners in very good order, upon which evidently the care and attention of highly skilled and accomplished labourers had been employed; and these cheered me on when I was tempted to abandon the work for want of continuity of materials. I am fully

conscious of how imperfectly I have accomplished the object I placed before myself, viz., to collect and publish a fairly readable record of the names of the prelates that succeeded SS. Mel and Kieran, in the government of Ardagh and Clonmacnoise, down to the present time ; to accentuate the chief ecclesiastical events occurring within the limits of these dioceses, during their episcopate, and to touch remarkable historic facts that took place outside the boundaries of their Sees, but with which they had notable connection. The task was certainly a laborious one, and in some respects a thankless one. It is a branch of literature commanding only a very limited number of votaries. From its admirers I confidently expect an indulgent sympathy in condoning the shortcomings and defects of these collections. To all others I say—

“ Oh, blame me not if I love to dwell on Ardagh’s early glory ;
 Oh, blame me not, if too oft I tell the same inspiring story.
 ’Tis much to know that our loved saints then
 To their cloisters the strangers drew,
 And taught the Goth and Saxon men
 All of heaven the old earth knew.
 ’Tis much to know that in the West,
 The sun of our wisdom rose,
 And the barbarous clouds that scarred its breast,
 Were scattered like baffled foes ;
 To know that in our hearts there dwell,
 Some seeds of the men of story.

“ Oh, blame me not if I love to tell.
 Of Ardagh’s ancient glory.”

—IRENE.

In conclusion, I gratefully thank the many kind friends who assisted me, by written or oral instruction, by the loan of books, or otherwise aided me in this undertaking. Prominently amongst them I shall always remember his Eminence Cardinal Moran, Archbishop of Sydney ; the Right Rev. Dr. Woodlock, Lord Bishop of Ardagh and Clonmacnoise ; the Right Rev. Dr. Healy, Bishop of Clonfert ; the Very Rev. Dr. Bugler, P.P., V.G., Birr ; the Very Rev. Dr. Gargan, V.P. & V.G., St.

Patrick's College, Maynooth ; the Rev. Denis Murphy, S.J., University College, Stephen's-green ; Very Rev. Pius Devine, Mount Argus. I have borrowed much, as the volume itself will tell at the proper place, from the "Spicilegium" of his Eminence Cardinal Moran. I also thank the subscribers who have aided me in bearing the expenses of publication.

J. CANON MONAHAN, D.D.

FEAST OF ST. AUGUSTINE,
28th August, 1886.

RECORDS.

DIOCESE OF ARDAGH.

SOME writers have erroneously stated that St. Mel was the founder of the See of Ardagh. This See was founded by St. Patrick, and its first Bishop was St. Mel. Colgan A. S. S. p. 261, c. 9. col. 2, writes: "For he (St. Patrick) left Mœl* in Ardachadh, to the east, and his sister in Druuincheus, to the west of the mountain called Bri-leith, lying between both places." And in chapter 10 it is stated: "that St. Patrick regenerated Mann, the Lord of South Teffia, in Longford, in the laver of baptism, and afterwards built a church in a place called Ardachadh, which, to this very day, is the See of Ardagh, and consecrated his sister's son, Melus, Bishop of it; with whom he left Milchuo, Co-Bishop. Milchuo was brother to St. Melus. Mann is the progenitor of the people of Teffia."

The Cathedral of Ardagh is justly reckoned amongst the most ancient churches in Ireland. It was founded in 454. An illustrious champion and preacher of the Gospel was placed over it. His name Mel, or Melus, suggests those honeyed stores of divine wisdom and celestial virtues which had been laid up in his mind. He was not only Bishop, but also Abbot of this church. For as Ware remarks, "in the infancy of Christianity in Ireland the bishoprics and abbeys were frequently blended together, and such ecclesiastics as were consecrated bishops often resided both as abbots and bishops. Under the first title they governed their monks, and, as bishops, they had the country about the monastery under their care, to ordain priests, and execute other parts of the episcopal functions."

The "Trias Thaum.," p. 227, contains the following remarkable statement: "St. Mel, the son of Darerca, sister of St. Patrick, who was the mother of seventeen bishops, one of whom was St. Mel, Bishop of Ardachadh in *Teffia*." Again, the same authority contains the following statement: "The virtuous sons of Darerca are found seventeen foreign bishops and two daughters, viz.: Achea, who raised the dead and cured the lepers; and Laloca, of Lenlios behind Mount Bradgna." This high authority does not tell us that *Mother*, in the previous sentence, is to be

* Maol, in Irish, signifies the man of the large tonsure.

understood as spiritual mother ; we may understand it in that sense. St. Mel is the patron Saint of the Diocese of Ardagh. The ruins of his church are still to be seen near the village of Ardagh, which lies about five miles south-east of the town of Longford. The style is nearly Cyclopean, the greater number of the stones being almost eight feet long. The doorway is perfect, but remarkably low. The church itself was never large. Not far from these ruins now stands a beautiful and graceful Gothic church, erected by the present distinguished pastor, Very Rev. Canon Reynolds, P.P., V.F. The great qualities of head and heart, which made him so remarkable in his classes at Maynooth, and afterwards as President of St. Mel's College, are to some extent illustrated in this beautiful church. It is a source of deep regret to the many admirers of his great talents and other endearing qualities that the heavy labours inseparable from the erection of so large and costly a church have impaired his once powerful and robust constitution. SS. Rioch and Munis, the travelling companions and co-labourers of St. Patrick, are said to have been brothers of St. Mel. Our annalists also state that St. Mel received the gift of prophecy. This was exemplified in St. Bridget's case. He foretold the greatness and sanctity of that holy virgin before her birth. Some time after her birth he administered to her the sacrament of Confirmation ; and afterwards gave the religious veil to that youthful spouse of Christ. A great intimacy thus arose between SS. Bridget and Mel, which lasted as long as his life. St. Mel wrote the Acts of St. Patrick, his maternal uncle, who survived him. Ware relates that fact in the following words : " St. Mel, the nephew of St. Patrick by his sister Darerca, first bishop of the church of Ardagh, wrote a book on the virtues and miracles of St. Patrick, who was then living. St. Mel died at Ardagh in the year 488, or, according to the Annals of Ulster, 487, *where* he (*i.e.* his bones) rests."

The following question will be interesting to those who have studied this matter.

Who performed the ceremony of Bridget's religious profession, and where did it take place ? On this question there is a controversy which has excited a good deal of attention. I cannot pretend to close this dispute amongst learned writers by showing, beyond all doubt, who it was that *professed* her and where the religious ceremony was gone through. I shall, however, endeavour to prove by sufficiently satisfactory evidence (if not wholly conclusive) that St. Mel performed the ceremony of her religious profession, and in his church at Ardagh. Before advancing the proofs that will, I hope, establish this conclusion, I shall state the opposite opinions, which may be thus summarised :

Some hold (and they are chiefly Anglo-Scottish writers) that St. Bridget of Kildare was veiled by St. Macchilla, Bishop of Sodor, in the Isle of Man, about the year 443. Few now subscribe to that opinion, which is erroneously founded on the affinity of the names Macchilla and Maccalle, who were distinct persons. The latter, as we shall hereafter see, had a hand in the religious profession of Bridget, whilst the former was not a bishop at all, nor even baptised, most probably, at the time she was clothed in the religious habit.

A second class of writers, and they are more numerous and important, contends that Bishop Maccalle, whose church was on or about Croghan Hill, King's Co., performed the religious profession, either *there* or on the hill of Usney between Castle-town and Ballymore, in the Co. Westmeath. This opinion is not so devoid of foundation as the former; but it seems to me to be incorrect, and to have derived its probability from the fact that Maccaille assisted St. Mel, at Ardagh, in performing the religious ceremony.

A third class of writers holds that St. Mel *professed* St. Bridget. Their arguments appear to me conclusive, although Dr. Lanigan considered this opinion too absurd to need refutation. Before formulating their views I shall give their names, viz: Ultan,* in his "Vita S. Brigidæ," Ware, by Harris, vol iii., b. i., c. 3. p. 12.; and Colgan in his "Trias Thaum.," 3rd life, S. B., c. 18. In support of this opinion, I am happy to be able to cite Eugene O'Curry and Professor B. O'Looney, whose scholarship, on questions like the present, is beyond controversy. The following is an extract from Eugene O'Curry's translation of the life of St. Bridget, to be found in the Catholic University collection of his MSS., now preserved at Clonliffe College, "Dubthach said to his daughter, 'My daughter,' said he, 'take a veil upon your head if you have dedicated your virginity to God, i shall not deprive him of it.' Bridget now being anxious to have the order of penance conferred upon her she went to *Bri Eile*† and seven veiled women with her, having heard that Bishop Moel was there. And when they had arrived there, the Bishop was not there, but had gone into the country of the Ui Neill. She went, therefore, on the next day, and *Mac Caille* leading the

* Ultan of Ard-Breccain collected the account of her virtues and miracles, and commanded his disciple, Brogan, to put them in poetry.

† Bri-Eile, *i.e.*, the Hill of Croghan, in O'Connor Faly's country. This hill is celebrated by Spenser in his "Fairy Queen." Colgan and Lanigan have asserted that Cruachan Bri-Eile, on which St. Mac Caille erected a church, in the sixth century, was on the confines of Leinster and Munster; but O'Donovan has proved, in a letter written at Tullamore, January the 4th, 1838, now preserved at the Ordnance Survey Office, Phoenix Park, that it is the Hill of Croghan, which is on the confines of ancient Meath and Leinster, and on which a small portion of the ruins of Mac Caille's church is still visible.

way before her, over Moin Fathnigh.* Bridget caused the bog to become a flowery plain to them. When they came near to the place in which Bishop Moel was, Bridget requested Mac Caille to put a veil upon her head, in order that she should not come without a veil into the presence of the clerics, and probably it is this veiling that is commemorated on this day. When she had come now a column of fire ascended from her head to the ridge of the church. When now Bishop Moel saw this, he asked who the veiled women were. Mac Caille said, 'This is the illustrious veiled woman of Leinster, viz.: Bridget. 'My Welcome unto her,' said Bishop Moel; 'it was I that prophesied of her in her mother's womb, and it is I that shall confer orders upon her.' 'What have the veiled women come for?' said Bishop Moel. 'To have the order of penance conferred on Bridget,' said Mac Caille. Then orders were read over Bridget, and it was the orders of Bishop that Bishop Moel conferred upon her. And then Mac Caille put the veil upon Bridget's head. And from that time hither Bridget's successor is entitled to have Bishop's orders† conferred upon her. And whilst he was reading the order upon her Bridget was holding the leg of the altar in her hand, and although four churches were burned, and that leg in them, yet it was not burned." See *O'Curry's MSS. Life, Translation*, p. 28, 29, 30, 31. Brussel's Collection.

In Professor O'Looney's Irish Manuscript Life, it is expressly stated, that St. Bridget went to take the veil from Bishop Moel, pp. 17, 18. "Come," said Moel, "until a veil is blessed upon thy head," &c., &c. The same learned professor translated for me the sentences in the Life of St. Bridget, to be found in the "Leabhar Brac," edited, collated, and annotated by himself; bearing upon this point, and gave it as his opinion that they decidedly prove the religious profession of St. Bridget was performed by St. Moel.‡ From the foregoing extracts, it appears certain that the religious ceremony, on the occasion of St. Bridget's profession, was performed by St. Moel, who had confirmed her. "It was he that conferred orders, *i.e.*, sacramentalia, sacramentals, as distinguished from the sacraments, upon her." It is true that Mac Caille put a veil upon her head *immediately* before she came into the presence of the clerics; but that veiling does

* Boughna Bog. There is now no bog bearing that name in the territory of Offaly.—*O'Donovan, F. M.*

† A dignity attaching to her office, corresponding to the dignity belonging to the office of Bishop. Abbesses, even still, carry a baculus, somewhat like a Bishop's crozier.

‡ The learned Dr. Joyce examined the passages in the "Leabhar Brac" relating to this point, and gave it as his opinion to the compiler that Bishop Mel professed St. Brigid.

not appear to have been a religious ceremony, and when Mac Caille put the veil upon Bridget's head the *second time*, he acted only the part of an assistant to St. Moel, who was engaged, as principal, in performing the religious ceremony. In fact, the whole context clearly shows that St. Moel "professed" St. Bridget, and it was for this Mac Caille and she and the other virgins made so long a journey over the bog. Canon O'Hanlon remarks, in his "Life of St. Bridget," p. 61, that it is to be regretted we have not on record the exact name of the church in which St. Bridget made her religious profession; for it is stated in the Trias, "while the saint made her vows to Heaven she touched a wooden support on which its altar rested." Cogitosus says "in his time this wood was still green as if it had not been cut down and barked, but had yet remained attached to its roots and growing." Now Lynch, in his MSS. "History of the Episcopal Succession," seems to convey that miracle took place in St. Moel's Church at Ardagh. The following are his words, p. 245:—
 S. Melchuo, S. Meli frater, individuus itinerum comes Virtutum ardens imitator et in Ardachadensi episcopatu Successor et a Diva Brigida sicut frater ejus cultus fuit *utpote quo virginitatis velum ei conferente aridum aræ suppedaneum ab eâ tactum illico viruit et floruit*, corticem etiam induens, ad omnis generis morbos pluribus excutiendus plurimum profuit quod Laurentius Baronius *Ordinis Minorum* Theologus Sequenti versu expressit scilicet

"Annoso Saliunt sua germina trunco
 Et venit in tumidam verna Juventa tabem."

From this, it manifestly follows that St. Moel gave the veil to St. Bridget, and in his own church of Ardagh, where the miracle, already alluded to, appears to have taken place. Moreover, O'Curry in his MSS. Translation, already quoted, states that Mac Caille and Bridget followed St. Moel into the country of the O'Neill, which was called Teffia. Teffia was formerly a very extensive country in Meath, comprehending five baronies in Westmeath, and extending into Longford. "There was North and South Teffia in Longford, the former belonged to Carbry, the son of King Neill and his posterity, and was called Carbria Guara; the latter belonged to Mann and his posterity (Mann was son of King Neill), and was divided from Teffia in Westmeath by the river Inny. St. Patrick regenerated this Mann in the laver of Baptism, and built a church in a place called Ardagh, and consecrated his sister's son, Moel, bishop of it, with whom he left Melchuo Co-Bishop."—*O'Donovan, F. M.* This extract strongly confirms the previous arguments; for it is admitted that Mac Caille and Bridget followed St. Moel into the country of

the O'Neill. Now, St. Moel and his clerics resided at Ardagh, in the territory of Mann, the son of King Niall of the Nine Hostages, and it may, therefore, be fairly deduced that St. Moel performed the religious profession of Bridget in his own church at Ardagh. I have reserved the strongest argument for last, namely, the Bollandists hold that St. Mel professed St. Bridget in his own church at Ardagh. The Right Rev. Dr. Woodlock has written lessons, *propria manu*, for the Feast of St. Mel, which were approved at Rome, and this opinion is adopted in these lessons as the correct one.*

THE CATHEDRAL AND COLLEGE OF ARDAGH.

Longford being of late years the chief town in the Diocese of Ardagh, the magnificent new Cathedral of St. Mel was commenced there by Bishop O'Higgins, more than forty years ago. It was completed, nearly as it now stands, by the late Bishop Kilduff. Previously to their episcopate, Athlone and Ballymahon had been alternately the chief seat of the bishop of this diocese. Dr. Brady, for instance, resided chiefly in Athlone, whilst Doctors Magauran and O'Higgins resided at Ballymahon, where both were interred. The remains of Dr. O'Higgins were afterwards removed to the vaults of the Cathedral at Longford, and fittingly so; as it was he who had conceived its design and laid its foundation stone. He did not live to witness the erection of its walls, except in part; but having projected the great work and seen it partly built, he was called to his reward. To him a great successor arose, who fully realized the conception of his predecessor. Dr. Kilduff not only lived to witness its completion almost as it now is, but also laid the foundation stone of the College of St. Mel. Having concentrated his mind and heart from the beginning of his episcopal career upon these two great works, he took up his residence at Longford, soon after his consecration, where he uninterruptedly lived until his premature death. The beautiful high altar, now standing in this Cathedral, was erected as a memorial to commemorate his zeal and virtues. The late Bishop, Dr. Conroy, contributed somewhat to complete

* I took these Lessons from the Bollandists; and before sending them to Rome had them revised by one of the present Bollandists, Fr. de Genêt, S.J.

✠ B. WOODLOCK,
Bishop of Ardagh and Clonmacnoise.

the interior, and the present Bishop, Dr. Woodlock, has made still larger improvements and contemplates the erection of a magnificent portico, which is a part of the original design. Canon O'Hanlon, on the occasion of a visit in June, 1876, to Longford, wrote the following description of St. Mel's:—"The fine cathedral, dedicated to St. Mel, at Longford, is one of the largest and handsomest ecclesiastical structures in Ireland. It is built of the finest grey marble limestone, which on the exterior is cut and carefully dressed, from the foundation to the projecting course that crowns the walls. Cut stone mouldings enclose the windows exteriorly, and these are covered with moulded pediments. Six pillars are intended to support a grand pediment in front, but this portion has yet to be erected. The style throughout is of the Italian composite order. The ground plan includes a nave, connecting two side aisles by a double range of eleven arches, divided on either hand, resting on twelve grey marble columns of great height, yet symmetrical and solid. The columns are capped by chiselled capitals, under the turning of the arches. A transept extends across the upper end of the nave and side aisles. A grand high altar, of exquisitely white, polished Carrara marble—of elaborate and congruent design with the style of building—is in the centre, and opposite to the great entrance by the nave. At the end of the right side aisle there is a side altar of our Holy Redeemer, and at the end of the left side aisle there is one dedicated to the Blessed Virgin. Transverse columns and arches are in the transepts. Four circular-headed windows light either side aisle, and they alternate with circular, canopied niches, all with fine mouldings interiorly. Five such niches fill up the circular apse, behind the front altar. A circular-headed window between similarly designed niches, ornaments either end of the transept. Twenty eight angels, wrought in a highly artistic manner, rise immediately over the capitals of all the nave columns. The coved roof of the ceiling is wrought very tastefully in plaster, while a highly ornamental cornice runs over the whole circuit of nave and apse in the same elaborate style. High in the coved ceiling, over the three large entrance vestibules, is the fine-toned organ of the choir. Two fine columns, with three connecting arches, support the organ loft and choir. The vestibules, in front, lead to the nave and aisles. A moulded cornice runs immediately under the window sills all through the cathedral. Twelve clerestory and circular-headed lights are over their respective colonade arches on either side of the nave. The bishop's throne is on the Gospel side, within the sanctuary; while the pulpit rises against the third circular column on the epistle side of the nave. Basso-relievo flat columns are placed

along the walls of the transepts, of the side aisles, and of the apse. The campanile, surmounted with a dome and terminated by an elaborate gilt cross, is an object of great architectural beauty. On an octagonal base, rising over the roof, are three projecting mouldings, each sustaining a highly ornate compartment of the campanile. Carved columns sustain the cornices."

The venerated Bishop of Ardagh, Dr. Woodlock, has done much to beautify the interior of St. Mel's Cathedral. I shall reserve his special works in this direction for the Chapter at the end of this book, in which his biographical sketch will be given.

The names of the presidents of St. Mel's College will also be given under the chapter relating to the founder—the Right Rev. Dr. Kilduff.

BOUNDARIES OF ARDAGH DIOCESE.

The See of Ardagh originally comprised the country of the eastern Conmaicne. It consisted of the territory of the O'Ferrals and O'Quins, in the Co. Longford, commonly called Annally—the diocesan boundaries being originally co-terminus with the territories of the chieftains. It also included the territory of Muintir Eolais, *i.e.*, of Mac Rannall (O'Reynolds), in the County of Leitrim. These two families were descended from Conmac,* son of Fergus Mac Roy, the dethroned King of Ulster, by Queen Meave or Maud of Connaught, in the first century. Ardagh is sometimes called by ancient writers Conmaicne. There are, however, several districts of this name in Connaught, the inhabitants of which were called Conmaicne, or the descendants of Conmac, one of the sons of Queen Maud. But Conmaicne, which is synonymous with Ardagh, is designated Conmaicne of Moyrein, in Brefney, O'Rourke's country, which, according to O'Flaherty, extended into the Co. Longford. Under the year A.D. 1475 F. M. it is stated, that Fenagh, in the barony of Leitrim and Co. Leitrim, lay in Moyrein, and by some authorities, Conmaicne of Moyrein and Muintir Eoluis were considered identical. The Mac Rannalls (O'Reynolds) were the principal chiefs of Muintir Eoluis, which territory comprised the southern part of the Co. Leitrim, and extended from Slieve-an-Iarain and Lough Allen to Slieve Carbry west of Balona in the County Longford, and contained the castles of Rinn, Lough Scur, and Leitrim, and the monasteries of Fenagh, Mohill and Cloon. Under the year 1562 F.M. it is stated, that the power of O'Rourke extended from Caladh, in the territory of Hy-Maine, in the

* All of this Conmac's posterity were styled kings until their submission to the Crown of England.

County Roscommon, to Drobhaois, or Droos, on the borders of Leitrim, Donegal, and Sligo, and from Granard, in Teffia, Co. Longford, to the Strand of Eohuile, in the Barony of Tireragh and County of Sligo, near Ballysodare, and it may, therefore, be inferred that Comaicne of Moyrein extended from Killanummery and Killerry, on the north-western side, to Granard, on the south-eastern. It is stated, however, under the year 1172, F. M., that Donal O'Ferrall, of the Annally family, was chief of Conmaicne, or that portion of Longford adjoining the County Leitrim. It does appear certain that the boundaries of Ardagh were fixed according to the limits of the territories subject to these two chieftains. At the Synod of Rath Breasail, held about the year 1118, and presided over by Gillebert, Bishop of Limerick, and then Apostolical Legate in Ireland, for the purpose of defining the limits of the various dioceses, it was declared, the Diocese of Ardagh extends from Ardcarna to Slieve-an-Ierin, and from Ceis-Coran to Urchoiltin. This is clearly the north-western boundary of Ardagh, for Urchoiltin borders on Dromohair, and Ceis-Coran is in the neighbourhood of Ballysodare, Co. Sligo.

As regards the parishes of Kilronan and Killanummery and Killerry different accounts, founded on tradition, are given, as to the manner in which they came under the jurisdiction of the Bishop of Ardagh. It is, for instance, commonly enough asserted that the parish of Kilronan, in the Co. Roscommon, belonged to the Diocese of Elphin until Monsignor Mac Dermot Roe its Parish Priest was appointed Bishop of Ardagh. Such, however, was not the case. It was a part of Ardagh for centuries before, as the following extract from Lynch's MSS. History of the Ep. Succession," will clearly show: "Ardacha habet paræcias in aliis comitatibus præter Longfordiam ut v. gr. in Roscomaniæ Comitatu, paræciam amplam de Kilronan in regione de Tiretuahail, quam olim Muintireadam e Clanaruariiurum stirpe orti inhabitabant. In Sligoensi quoque Comitatu mediam parochiam de Killaraidh et mediam parochiam de Killanumuire habet quia Clanarurii erant olim eorum locorum Domini."

At the present time the Diocese of Ardagh includes nearly all Longford, the greater part of Leitrim, and portions of King's County, Westmeath, Roscommon, Cavan, and Sligo. About the year 1107 the Diocese of Feara-Midhe was divided into two equal parts between the Bishops of Clonmacnoise and Clonard. This partition was made at the Synod of Uisneach, when the country from Cloghan-an-imrim, westwards, was given to the Bishop of Clonmacnoise, and from the same Cloghan, eastwards, to the Bishop of Clonard by Murchad O'Melaghlin and Eochaidh Ua Ceallaigh, &c. See *Cronicum Scotorum*, A.D. 1107.

St. Melchuo succeeded St. Mel. Ware has written: "St.

Melchuo brother to St. Mel, by the same father and mother, was the next bishop of this See. He followed his uncle, St. Patrick, out of Britain into Ireland, before the year 454, and was an unwearied companion of his labours and zealous imitator of his virtues, as Colgan tells us 'Act. Sanct.' p. 263, No. 29. The same distinguished writer adds that St. Patrick placed him over the Church of Ardagh after the death of his brother, St. Mel. There are but very slender accounts remaining of his successors in this See until the arrival of the English under King Henry II." Lynch, in his MSS. "History of the Episcopal Succession in Ardagh," gives substantially the same account of St. Mel's immediate successor. He adds, however, that a holy and close intimacy existed between St. Bridgid of Kildare and St. Melchuo just as there did between her and his brother. The words of Lynch are: "Et a Diva Brigida sicut frater ejus cultus fuit utpote quo virginitatis velum ei conferente aridum aræ, etc., as already given on page 5.

Lynch, in his MSS. History, and Ware by Harris, and Archdall, and indeed all other writers on the episcopal succession in this See, observe that the record of St. Mel's successors has been, at different intervals, broken or lost. Thus the next successor given by our Annallists is Beochail, whose death is recorded in the year 741, F. M. After his death an interval or interruption again occurs in the record of succession in this diocese as Lynch and other writers already named observe.

St. Erard succeeded to the administration of this diocese about the year 754. He was postulated by the unanimous voice of the clergy and people on account of his varied and profound learning and remarkable virtues. The words of Lynch are, MSS.: "Ut qui corporis integritatem fastus fluxarumque opum contemptum, morum innocentiam, et sacrarum litterarum studia, quoad, vixit *unice* coluit, S. Erardus illi sedi administrandæ clero et populo unanimiter urgente admotus est."

Regarding this great and holy bishop, Ware has written as follows: "St. Erard, a native of Ireland and Bishop of Ardagh, together with his brothers, St. Albert and St. Hidulph, and nineteen other associates, forsook his country about the middle of the eighth century and travelled into Germany, where he was indefatigable in the propagation of the Christian faith. He died at Ratisbon, on the eighth of January, and was buried there in a convent of nuns. But I find no account in what particular year this happened. Some centuries after, viz., in the year 1052, he was canonized by Pope Leo IX. This account is taken out of the Breviary of Ratisbon; but I do not find any mention made of him in the Annals of Ireland."

Lynch in his MSS. History gives substantially the same

narrative regarding St. Erard, with this important difference, viz., that he, after several years of most fruitful and edifying government in the Diocese of Ardagh, set out, accompanied by his two brothers and the nineteen other associates, already referred to, to visit the tombs of the Apostles.

Having arrived at Rome, the Supreme Pontiff requested him to go to Germany and there preach the Gospel. This is a NOTABLE OMISSION in Ware's biographical sketch of our Saint. Ware adds, "the first whom we find to have written the life of Erard was one Paul, a monk, in the eleventh century." The second who wrote it was Conrad, of Montpelier, in France about, the beginning of the fourteenth century. To these may be added the several accounts given of him in the ancient and modern Breviaries of Augsburg, Ratisbon, and Wurzburg, which chiefly follow one or other of these authors. But some learned German writers have put this matter in a plainer light; and, although they have not cleared up all the difficulties, yet have said enough to give us grounds for a probable opinion on the matters in dispute, which are chiefly these: 1st. The country of St. Erard. 2ndly. Of what See he was bishop. 3rdly. In what age he flourished. 1st. It is almost universally admitted that he was a native of Ireland. *Genere Scotus, in Scotia natus*, is the usual phrase among the learned writers regarding the country of Erard. Scotia was then synonymous with Ireland. The Bollandists gather together the opinions of the several learned writers on this subject and give as the most probable opinion "that he was a Scot of Ireland." Aventin was the first who started a contrary opinion; but being a man of no fame for veracity, had but few followers. There is, however, a difficulty arising from the expressions of some of these writers. Paul, for example. Paul, above mentioned, observes "he was Narbonensis Gentilitate, Nervius Civilitate, Genere Scoticus." From whence one may be induced to judge that he was born at Narbon, in Gaul, of Irish parents, and educated among the Nervii, a people of Belgic Gaul. His brother, Hydulph, is said by an ancient writer of *his Life* which the Bollandists have published, to be, Niverniorum ortus genere, and in another life, Nerviorum ortus genere. But, it must be observed, that when foreigners meet with our uncouth Irish names they are often under difficulties to express them in proper Latin words. On this account Aventin and his followers have been misled. We must not, therefore, seek after Narbon, in Gaul, as the place of our Bishop's birth. Some of the German Legends point out that place in our own country—Narbonæ in Scotia natus, two of them expressly say. Narbon, therefore, or rather, Harbone,

as it is most truly written, must be sought for in Ireland. There is in the county of Tyrone, on the west of Lough Neagh, a village called Hardboe, or as others, leaving out the aspirate, have written it, Ardboe, formerly famous for a monastery of St. Colman, surnamed Mucaidh, whose festival is celebrated there on the 21st February. It was destroyed by fire in 1166, since which time it has continued but a sorry village. Richardson mentions it (p. 66) in his account of pilgrimages. I am fully convinced that this was the place of Erard's birth. Possibly he was educated among the Nervii, of Belgic Gaul, which would account for Paul's expression, viz.:—that he was Nervii Civilitate. A second difficulty remains, viz., his brother Hydulph is called Niverniorum ortus genere. But the Bollandists admit that Niverniorum is, most probably, an error crept into the manuscript for Hiverniorum, or Hibernorum; and this opinion settles all.

2ndly. The next difficulty which occurs, is of what See he was Bishop. Some make him Bishop of Freising, some of Treves, and others of Ratisbon, which is controverted by Hundius, Raderus, and other German writers. But the most probable and general opinion, is that he was Bishop of Ardagh, in Ireland, before he travelled into Germany. So says the Ratisbon Breviary, and that he governed it in sanctity for many years; with which Hundius, Raderus, and Brunerus, above named, agree. Now, it is hard to conceive that so many German writers (whose diligence and industry in searching into the ancient monuments of their country is unquestionable), should conspire to reject this ornament of their country, if truth alone had not directed them to this conclusion. Yet, possibly, he might have governed the See of Ratisbon, after his arrival in Germany.

3rdly. As to the age in which he flourished. Here, also, there are two opinions supported by authorities so repugnant to each other, that it is hard to reconcile them. The first is, that he flourished about the middle, or before the end of the seventh century. The second, that he came into Germany in the time of King Pepin, or Charlemagne his son, and, consequently, after the middle of the eighth century. It would lead me too far to discuss the reasons given for both these opinions. John Colgan has treated this subject with great judgment and exactness; and has proved by very cogent reasons and strong authorities drawn from the best of the German writers, that St. Erard flourished in Germany between the year 730 and 754. To the latter year Baronius inclines. Colgan has proved the eighth of January to be the day of his festival. I must refer the reader to him and hasten on to other matters.

Lynch, in his MSS. History, observes that St. Erard was Bishop of the City of Ratisbon, died in the year 754, and was buried in a convent of nuns. He adds that this saint performed several miracles, before and after his death, upon the blind, the deaf, the lame, and persons suffering from other bodily infirmities, and that he was canonized by Pope Leo IX., and his festival placed on the eighth of January.

The words of Lynch MSS. are, "Tamen sub annum 754, Ratisbonæ cujus urbis episcopus erat, mortuus, in cænobio Monialium inhumatus est miraculis ab eo post et ante mortem, in cæcitatibus, surditatibus, claudicationibus et aliarum ægri tudinum sanitate editis, tantam ei sancitatis opinionem conciliantibus, ut eum Leo IX. in sanctorum numerum retulerit et 8 Januarii diem ei colendo, assignaverit."

The chain of succession is again here broken. Our Annallists make no mention of a Bishop of Ardagh until 872, when they record the death of Fælghus Episcopus Ardaghedensis.

The thread of succession is again broken; for the Annallists have no record of his successor until the year 1048, when the death of Ceili, Bishop of Ardagh, is mentioned.

Here again the chain of succession is broken, for there is no record of another Bishop of Ardagh until Macreit O'Moran flourished. He is said to have been Bishop of Kilmore as well as Ardagh. Bishop O'Moran lived to the advanced age of 83. He assisted at the Synod of Kells, held in the year 1152, and in the catalogue thereof is called Bishop of Conmacne, *i. e.*, Ardagh. He died in 1168.

To him succeeded Christian O'Hetai O'Heroic, in 1172. Hovenden mentions this prelate under that year. The Annallists record his death at the year 1178.

O'Kirlenan or O'Tirlenan succeeded. He died in 1187.

O'Hislenan succeeded. He died in 1189. It is said he was slain. The Annallists do not mention the supposed cause nor the circumstances in which this event took place.

Adam O'Murre dai succeeded. He is reckoned among the benefactors to the Abbey of Tristernagh.

For besides the confirmation of several churches in the Diocese of Ardagh, he granted to them the tithes of Tyrclougher and Clomellan, Rathowen and Ardglass, saving his episcopal customs. O'Muredy died in 1217.

To him succeed Robert, whom the Annallists call an Englishman. He was a Cistercian monk, and the eleventh Abbot of St. Mary's Abbey, Dublin. He granted and confirmed the tithes to the Abbey of Tristernagh, the Church of Leene, saving his episcopal rights, as Richard de la Corne, Bishop of Meath, also did. The Annals of St. Mary's Abbey give him the title of

a man of holy conversation. He died in 1224, having reigned seven years.

Simon M'Grath succeeded in 1224. He is called in the Annals of Ulster, MacRaith MacSeerai, and was celebrated for the probity of his manners. The Annallists add, he was a man of as much virtue and devotion as any in Leth-Cuin. He died in 1230.

Joseph Magoday succeeded in the same year. Before his election he was Archdeacon of Ardagh, and immediately after it set out for Rome, where his election received the Pope's confirmation, and he was consecrated. On his home journey he died at Florence, in 1231.

Jocelain O'Tormaig succeeded in 1233. Some of our Annallists call him O'Tormay, Bishop of Conmacna, *i.e.*, Ardagh. He died in 1237.

Brenden Magoday succeeded in 1238. He confirmed the tithes to the Abbey of Tristernagh, the Churches of Kynkill, Glyn, Rathascop, and Rathowen, which lay in his diocese, saving his episcopal rights of visitation, proxies, &c., and he discharged that abbey of the maintenance of a vicar at Rathaspoc, *i.e.*, Rathaspic. He reigned for seventeen years, and died in 1255, and was buried in the Abbey of the Canons of St. Peter, at Derg. He granted at the Feast of Pentecost, 1251, thirty days' indulgence to the Chapel of the Virgin Mary, in the Temple, at London.

Milo, of Dunstable, succeeded in 1256. He was so called from a town of that name in Bedfordshire, where it seems he was born. Having been elected Bishop of Ardagh, he obtained the required confirmation on the 20th of May, 1256. He governed this See about thirty-three years. He died in 1289.

Matthew O'Heothy succeeded in 1290. Before his consecration he was a Canon of Ardagh. He governed this See for thirty-two years, and died in 1322.

Alexander was elected his successor, but there is no record of the year in which he took possession, nor do the Annallists mention the year of his death.

John Mageoi succeeded in 1331, and died in 1343. This See was vacant for three years after his death.

Owen O'Ferral succeeded. Before his election he was Archdeacon of Ardagh. About the close of the year 1343 he was canonically elected by the Dean and Chapter, but for some reasons not recorded, his consecration did not take place before the year 1347. The Annallists say this Prelate was much celebrated for the integrity of his life. He governed this See for twenty years, and died in 1367.

William M·Cawsee *or* MacCasac,* succeeded in 1367. Before his election he was a secular priest. This prelate died of a fall from his horse in 1373, but it is not stated that his death was immediate. In August, the same year, great discords arose concerning the election of a successor. For Charles O'Farrel was elected by one part of the Chapter, while another part made choice of Richard O'Ferrall, Dean of Ardagh; and a third adhered to John Aubry, a Dominican Friar of Trim. The supporters, however, of Charles O'Ferrall triumphed over their opponents; for he was consecrated Bishop of Ardagh in 1373. The Annallists say he was a man remarkable for learning, piety and charity to the poor. He died in 1378.

Henry Nony. March 25. Henricus Honii, Ord. Præd., was promoted to Ardagh, "vac. per obitum bonæ memoriæ Caroli (O'Ferrall) extra Romanam Curiam defuncti."—Bullarium Ord. Præd.

1396. Gilbert MacBrady succeeded. Ware.

1400. February 15. Adam Leyns, or Lyns, or Lexid, Ord. Præd. He was promoted to Ardagh, "vac. per obitum Gilberti, extra Romanam Curiam defuncti."—Bullarium Ord. Præd. Leyns died in June, 1416.

1418. February 17. Cornelius O'Ferrall, Ord. Præd. "Die 13 Kal. Martii, 1818, provisum est ecclesiæ Ardechaden. in Hibernia, vacanti per mortem, de persona Cornelii, Decani, electi, confirmati." Vatican. On the 9th of December, 1418, "R. P. D. Cornelius, electus Ardacadensis," by means of his proctor, Matthew de Caructiis, a Florentine merchant, paid at Mantua, "pro totali solutione sui com. servitii, 16 florenos auri de Camera, et 33 solidos, et 4 denarios. Item pro totali solutione unius min. servitii, 43 solidos et 10 denarios." Obligationi. Cornelius O'Ferrall died in 1424, and was buried at Longford, in the convent of his Order.

1425. January 11. Richard O'Ferrall. "Die 3^o Idus Januarii, 1425, provisum est ecc^æ Ardakaden, in Provin. Armachana in Hibernia, vac. per mortem Cornelii, de persona Ricii als. Richardi, Abbatis Monⁱⁱ. B. Mariæ de Granardo, Ord. Cisterc., dioc. Ardechada, cum dispensatione opportuna et necessaria." Vatican. "Richardus, electus Ardakaden, personaliter obligavit," for payment of tax on promotion, 33½ florenos, on the 25th of May, 1425. Obligationi. Richard O'Ferrall died in 1443. Ware.

1445. Cormack. "Die Februarii, 1445. Ven. vir. D. Thyus, decanus de druymlean., Triburnen, dioc, et Henricus

* William M'Cormac, according to some.

Kyng, Canonicus Corkagen, in Ybernia, ut principales et privatae personae, ac vice et nomine R. P. D. Cormaci, electi Episcopi Ardakaden, in Ybernia, obtulerunt Cam. et Coll. etc. pro com. servitio, florenos auri de Camera 33 et unum tertium." Obligazioni. According to Ware, the name of the bishop who succeeded in 1445 was "Magsamhradhan." Perhaps Magsamradham was the surname of Cormac, who seems to have been sitting in 1470. Magsamradhan was the surname.—*Lynch, MSS. History.*

To him succeeded Donald O'Ferrall.—*Lynch, MSS. History.*

14—? William O'Ferrall succeeded. He appears in the provision of his successor. Ware says he was sitting, 1486.

It is beyond doubt that this prelate governed Ardagh in the beginning of the sixteenth century. He was not only Bishop, but also Dynast, of Annally, having retained the hereditary chieftancy of his family. His Brief of appointment is dated, according to Theiner, 1479, and Ardagh is described as having become vacant through the death of John. He was Abbot of the Cistercian Monastery of St. Mary's, Lerha, now known by the more modern name of Granard, before he was called to rule over the See of St. Mel. He is said to have been remarkable for his learning, piety, and every virtue that should adorn the episcopal character. The succession in Ardagh during the sixteenth century is surrounded with much obscurity and confusion. Ware states that Dr. O'Farrell resigned his See about the beginning of this century, and that Thomas O'Congalan and one Owen succeeded, and governed it between 1500 and 1510. Dr. O'Farrell must have, therefore, resigned long before his death, which took place in 1516. Some writers affirm that he governed Ardagh until his death, and Thomas O'Congal was Bishop of Achonry, and that the mistake arose from the Latin word Achadensis, which was erroneously taken to mean Ardaghadensis. But it is to be observed that not only Ware, but also Lynch, in his *MSS. History*, sets down Thomas O'Congalan as the immediate successor of Dr. William O'Farrell. Nor does it seem improbable that the Bishop resigned his See before his death, when we consider that he was for several years engaged in war and strife with his neighbours. He insisted upon his rights as Chief-Dynast of Annally, but some of his own clansmen refused to recognize them. He assembled his forces, assailed and reduced to absolute ruin his opponents, together with the remnant of the little city of Ardagh. The cathedral shared in the general destruction, so that only the walls remained and one altar, canopied by the azure vault of heaven. There were only four houses remaining in the city, all built of wood, and scarcely any inhabitants, owing to the long con-

tinuance of family feuds between the O'Farrell clans. There was neither sacristy, nor belfry, nor bell. The vestments and altar ornaments are described as hardly sufficient for Mass, which was rarely offered up, there being only one priest in the entire district. Under such circumstances, it does not seem improbable that Dr. William O'Farrell resigned the See before his death.

Roderick O'Malone, a Canon of the Cathedral at Clonmacnoise, succeeded. He is described as "*honestis parentibus natus ætatis annorum fere XL., sanus mente et corpore, ac bonæ conversationis et famæ, in jure canonico bene instructus et litteratus, ac in sacerdotii ordine constitutus et ad ipsius Ecclesiæ regimen et gubernationem aptus et idoneus.*" Theiner, p. 521. It appears that King Henry VIII. addressed a letter to Pope Leo X. recommending the appointment of Dr. O'Malone to the See of Ardagh; the letter is dated Greenwich, 26th July, 1517, and the following is an accurate copy:

"*Sanctissimo Clementissimoque Domino nostro Papæ. Beatissime Pater, post humillimam commendationem et devotissima pedum beatorum oscula. Expositum nobis fuit Cathedralem Ecclesiam Ardakadensem perexigui census ac proventus in dominio nostro Hiberniæ per obitum Reverendissimi in Christo patris, Domino Wilhelmi ejus novissimi Episcopi, impræsentia vacare suoque pastore esse destitutam, et cogitantibus tum nobis ei providere propositus fuit venerabilis vir Magister Rogerius O'Moleyn, Cathedralis Ecclesiæ Cluanensis canonicus, vir modestus, circumspectione, probitate et doctrina non mediocriter probatus, quem et nos idoneum existimavimus cui dictæ Ecclesiæ Ardakadensis cura committatur eique præficiatur. Quo circa Vestræ Sanctitati eum commendamus ut eundem Magistrum Rogerium prædictæ Ecclesiæ præficere ac Episcopum et Pastorem constituere dignetur, quod et honori atque utilitati ejusdem Ecclesiæ futurum putamus et nobis erit admodum gratum: et felicissime valeat Vestra Beatitudo. Quam Deus Altissimus longævam conservat,*" etc. This is a begging sort of letter, and, although the petitioner was the king, they took a long time at Rome to grant the object of his request; for more than a year elapsed before Dr. O'Malone was appointed Bishop, and the Pope's sanction was not given until the sworn evidence of three independent Irish witnesses regarding the fitness of Roderick O'Malone was placed before His Holiness. Moreover, Dr. O'Malone resided in Rome before his appointment to the See of Ardagh, and his merits were therefore known to the Cardinal charged with the Consistorial inquiry. It can scarcely be inferred that the king's recommendation expedited his appointment. It seems rather to have delayed it. At length,

however, the Holy See proclaimed him Bishop of Ardagh, in a Consistory, held on the 4th December, 1518. He was permitted to retain his former canonry and benefice at Clonmacnoise on account of the poverty of the Diocese of Ardagh. He died about the year 1540. Ware here sets down Richard Ferrall and Lisach Ferrall as his successors. But in that he erred; for the former, although at one time Abbot of Granard, was only an usurper, and the latter was schismatical, having obtained his appointment from Elizabeth. However, being dynasts of Annally they caused much confusion, disorder, and loss of lay as well as ecclesiastical property in Ardagh.

The illustrious family of the O'Ferralls of Annally gave not only to the ecclesiastical but also to the military profession many distinguished and brave members.* They were the chief patrons of religion in the territory of their ancient sept, and during the troubled period of the Confederation some of them rendered noble services to the Catholic religion, both in the senate and in the camp. In the worst and most trying days of our sad history some of this noble house hesitated not to ascend the scaffold and give the strongest proof in a man's power to give of his attachment to the Faith of our Fathers

THE O'FARRELL MARTYRS.

THE REV. FATHERS LAURENCE O'FARRELL AND BERNARD
O'FARRELL, O.P.

These two appear to have been brothers, and were of the ancient family of O'Farrell. Of Father Laurence, Dominick de Rosario remarks, that he was educated at Lisbon, and was subsequently Prior of their college there. De Burgo says that Father Bernard was Predicator Generalis of the Order. De Burgo and Fontana give the following account of their martyrdom:—

“They were seized at early morn, whilst praying in the church of their native convent, Longford, which had been abandoned by the brethren on account of the violence of the persecution. Father Bernard was at once overwhelmed by the persecutors with more than four and twenty deadly wounds,

* In the memorable but disastrous battle given by Bishop MacMahon, in 1650, to Coote and Venables, not far from Letterkenny, Lieutenant-General O'Ferrall, as well as Henry O'Neill, fought with singular bravery, but were obliged to sound a retreat before sunset. Among the killed on the side of the Irish were eighteen Captains of the O'Ferrall family. Lieutenant-General O'Ferrall escaped.

whereof he expired ; yet lingered long enough to receive the last Sacraments from another of our Fathers before he died ; and this he himself had foretold. Brother Laurence they dragged, wounded, before the Governor, and on discovering that for the faith, and in obedience to the authority of the Nuncio, he had joined the Catholic army, he was condemned to death. He was to have been executed on the following day, and joyfully awaited his fate, but by the intercession of some friends it was deferred for three days. This was most grievous to Laurence, who blamed his intercessors and spent the whole three days in prayers and tears, beseeching God not to suffer him to lose the palm of martyrdom. At length he obtained his desire, and from the top of the ladder he addressed an eloquent exhortation to the Catholics ; then placing the rosary round his neck, and holding a crucifix in his right hand, and bidding the people farewell, he blessed them, and meekly folding his hands under the Scapular submitted himself to the executioner. When the executioner, after placing the cord round his throat, pushed him off the ladder ; whilst hanging he drew both his hands from under his Scapular and raised the cross on high in both as the emblem of his triumph. The heretical governor was so much struck that he allowed his body to be given to the Catholics and solemnly interred by them, and gave a safe conduct for the clergy to attend, fearing lest otherwise there might be tumults."

REV. LAURENCE O'FARRELL, O.P.

He was an alumnus of the Convent of Longford; and studied at Prague, in Bohemia, but read his philosophy in Rome with the Irish Dominicans, in the Convent of SS. Sixtus and Clement, and theology with the English Dominicans, in the House of SS. John and Paul. He thence proceeded to England, and, whilst discharging the duties of an apostolic missionary, was seized and confined in a most strict prison in London, where he suffered much, for more than a year. At length, by the favour of God, he was set free, and proceeded to Belgium, where he patiently bore a long illness. He returned to England, and was again imprisoned, but was sent as a German into Portugal with the Archduke Charles, afterwards Emperor of the Romans. From thence he took an opportunity of going to Spain, where he piously died, serving as a chaplain to Berwick's regiment, in 1708.

The following account of their death is given in the Rinuccini MS. :—

"They both belonged to the illustrious house of the O'Feralls,

and were alike eldest sons, born to hereditary estates and wealth. They were, moreover, alike in that they were masters in Sacred Theology and famed as preachers of the truths of religion. They had held honourable posts in the convents of the Order at Longford, Roscommon, Derry, and elsewhere, and throughout the whole period of the Confederate War had proved themselves staunch champions of the Faith. Alike revered by the clergy and people, their names had been presented as most worthy to be promoted to the episcopal rank, and, in common with their devoted sept, they resolved either to preserve intact and incorrupt the Faith handed down to them for twelve hundred years, or to die gloriously in its defence. Animated with such sentiments, when arrested in the habit of the Order, they could not be induced by threats or promises to embrace the tenets of heresy. Wherefore they were cruelly treated as defenders of Popery, spies of the Roman Pontiff, enemies of the Protestant Church, and the heretics shouted out, 'Away with these champions and leaders of the Papists; kill them, hang them.' Father Bernard, struck with swords and spears, was on the spot pierced with eighteen mortal wounds, and was left for dead, being almost suffocated by his own blood. Life remained, however, till the last Sacraments were administered to him, and then the crown of martyrdom was added to that of the doctorate, which, a little while before, had been deservedly awarded him by Father Marinus, the General of the Dominican Order. Father Laurence O'Ferall was made prisoner without receiving any wounds, and being thrown into prison, he was ordered to be hanged on the following Wednesday. Led to the scaffold, he displayed the greatest courage and joy; but, at the request of some English noblemen and others, who came to the unwonted spectacle, a respite till the following Saturday was granted. When this announcement was made to him, nothing could exceed his grief, to the astonishment of all who were present; and when they asked why he thus sorrowed, he replied, because I feel myself at present so well disposed to meet death for God and for the Catholic Faith, that I fear I never again may be equally prepared for so happy a death. In the meantime, several English Protestants petitioned and made great efforts to have his life spared. All was in vain. On the following Saturday he was led to the scaffold. From the steps he addressed a most earnest exhortation to those present, so moving, that all shed tears, and some were converted to the Faith. His discourse being ended, he was hanged, and thus attained the martyr's crown."

THE REV. ANTHONY O'FARRELL, O.S.F.,

was taken, whilst preaching, by the Cromwellians, at Tulske, in Roscommon, in the castle of Sir Ulysses de Burgo, and immediately hung, A.D. 1652. Bruodin.

THE REV. CHRISTOPHER O'FARRELL

died in prison, about 1664, for the defence of the authority of the Pope. Whilst in prison, he was obliged to lie on the bare earth, the luxury of a bed being denied him.

THE "O'FERRALL" SEPT, PRINCES OF ANNALY.

This illustrious family is of Milesian origin ; descended from Milesius, who was King of Galicia, Andalusia, Murcia, Castile, and Portugal, and who is known as Milesius of Spain. The Milesians came into this country several centuries before the birth of Christ. The three sons of Milesius who left any issue were Heber, Ir, and Heremon. From Ir descended Fergus Mor, who (by Meave, or Mab, Queen of Connaught) was the father of three sons, named respectively Conmac, Ciar, and Corc : from Ciar are descended the O'Connors of Kerry, who were kings, *Agri Kerriensis* (the O'Connors of Connaught being descended from Heremon) ; from Corc, the O'Connors of Corcomroe, and the O'Loughlins of Burren, both territories being situate in the County of Clare ; and from the eldest son, Conmac, the O'Farrells, Kings of Conmacne (this word signifying "the posterity of Conmac"), which contained all that territory which we now call the County of Longford, a large portion of the Counties of Leitrim, Sligo, and Galway, and that part of the County of Westmeath anciently called *Cuirneach*, but more lately "Dillon's Country."

From Angall, a direct lineal descendant of Conmac, that part of Conmacne now known as the County of Longford, and *Cuirneach*, in Westmeath, was called "Upper Annaly ;" and the adjacent part of the County of Leitrim was called "Lower Annaly ;" and his posterity, after they lost the title of Kings of Conmacne, which his ancestors enjoyed, were, upon their submission to the Crown of England, styled Princes or Lords of both Annalies until a recent period.

Third in descent from Angall was Feargal (*a quo* "O'Ferrall"), who was King of Conmacne, and was slain fighting on the side of Brian Boru, at the Battle of Clontarf, A.D. 1014.

About that time the O'Farrells conquered Cairbre the Incredulous (upon whom, for his incredulity, the malediction of St.

Patrick swiftly descended), and dispossessed the O'Kearys, whose tribe name was *Hy-Cairbri*; and they changed the name "Hy-Cairbri" to "Annaly"—their own tribe name.

In 1183, Auliffe, or Awly O'Farrell assumed the lordship of Annaly; the English and Annadh O'Rourke having previously, in 1172, slain Donall O'Farrell, the chieftain of that territory.

Tradition says that O'Farrell had seven castles in Annaly, which bore the following names: 1. Mornin, in the parish of Taghsheenod; 2. Ardandra, in Agharra; 3. Cammagh; 4. Castlereagh, in Moydoo; 5. Moat Farrell, in Clonbroney (it is said that there is a hollow or cave in this moat into which, in time of danger, the O'Farrells used to escape from their enemies); 6. Bawn, in Killoe; 7. Ballinclare, in Ballymac-cormick; but it is highly probable that he had more than seven castles.

It is believed that the military barracks in the town of Longford occupy the site of the O'Farrell's ancient fortified residence, which in Irish was named *Longport-Ui-Fhearghail*, meaning the "Fortress of O'Farrell;" and which gave its name to the town and county of *Longford*.

LIOS-ARD-ABHLA.

This is a most important seat of the O'Farrells, lying about seven miles from the town of Longford and five from Granard. It is Anglicised Liss-ard-owler; but in an inquisition taken in the reign of James I. it is anglicised Lyserdowley; and in one taken in the reign of Charles I. it is more correctly made Liss-ard-owla—a name which perfectly agrees with the Lios-ard-abhla, or *Fort of the height*. The Annals F. M. state, A.D. 1377, "The castle of Lios-ard-abhla* was erected by John O'Farrell, Lord of Annaly."

1383. "John, the son of Donnell O'Farrell, Lord of Annaly, died at Liss-ard-abhla, and was interred in the monastery of Abbeylara." 1461. Mac Cabe Henry, the son of Gilchrist, went into Annaly with O'Farrell, where he died of a short fit of sickness at Lios-ard-awla. His body was conveyed to Cavan (to be interred there) attended by two hundred and eighty Gallowglasses, armed with battleaxes." Mac Cabe, who was of Danish origin, was constable of the Gallowglasses of Briefny, where the family is still very numerous. There is nothing of the old remains now to be seen at Lissard but a moat and rampart. The people say that there was a castle there belonging to O'Farrell. At the present time, E. O'Farrell,

* The fort of the high apple-place or orchard. Abhla, in the Celtic language, signifies orchard.

Esq., J.P., D.L., resides there in a magnificent mansion. Hospitable, kind, courageous, princely and truly Catholic, he is a noble representative of the O'Ferrall chieftains.

1541. November 14, Patrick Mac Mahon succeeded. "Die 14^o Nov., 1541, referente R. D. Card^{le} Gambara, S.D.N. providit ecclesiæ Ardachaden. in Hibernia, vacanti per obitum Ronci (sic) olim Episcopi Ardachaden., extra Romanam Curiam defuncti, de persona Patritii Machman (Mac Mahon) ordinis fratrum minorum professoris, in presbyteratus ordine constituti. Absolvens, etc."—Barberini and Vatican.

Sir James Ware placed the succession of Dr. Mac Mahon in 1553, when Richard Ferral died. This Richard Ferral had restitution of temporalities in July, 1541, but was not consecrated until after the 22nd of April, 1542, on which day George Cromer, Archbishop of Armagh, issued a Commission to any three Catholic bishops of Ireland to consecrate him. This appointment of Ferral was ignored at Rome; and on Queen Mary's accession Mac Mahon was restored to temporalities. There is extant, in the London State Paper Office, a bull of Pope Pius V. for deprivation of Patrick Mac Mahon (Patritius Magmathgamma) for simony, non-residence, leaving his cathedral in ruins, &c. The bull is dated from St. Peter's, Rome, January 26, 1568. (State Papers, Elizabeth, p. 362). This bull, or rather brief, may have been a forgery, or obtained by fraud. In Strype's "Life of Parker," edition of 1711, appendix No. lxxxviii., is printed a letter from "Malachias quondam Ardachaden, Episcopus Hibernus," to the Privy Council. In this letter, which is dated "Ex Marseolsey, 28 Februarii, 1572," the "quondam" bishop Malachy confesses to have been once in papistical superstition, but "ex ignorantia potius quam malitia." He promises loyalty and obedience, especially in matters of religion, to the Queen and her Deputy in Ireland. Malachy, however, has no place in either the Papal or the Protestant succession.

The death of Patrick Mac Mahon is placed in the year 1572, probably because Queen Elizabeth, writing from Windsor, on the 5th November, 1572, gave directions for the appointment of Garvey, the Dean of Christ Church, "to the bishopric of Ardagh, at present void."—King's Letters, Record Office, Dublin. But Garvey was not appointed. On the 13th of June, 1576, Sidney wrote from Dublin a letter to Walsingham, recommending John Pettit, clerk, for the See of Ardagh, vacant by the death of Patrick Mac Mahon, and asking for him also the parsonage of Pierstown, *in commendam*.—(State Papers, Irish MSS., Rolls Office, London.) But this appointment, like that of Garvey, never was carried out. Ardagh was without a Protes-

tant bishop for twenty-five years from the date of Elizabeth's accession

It is likely from Sidney's letter in 1576, as well as from the following provision, that Mac Mahon died in 1575:—

1576. January 23, Richard Brady. "Die 23^o Januarii, 1576, referente Card. Alciato, S. D. N. providit ecclesiæ Ardachaden, in regno Hiberniæ, vacanti per obitum Patritii de persona fratris Richardi (Brady), ord. S. Francisci. Ipsumque etc. Et cum decreto emittendi profess fidei antequam poss^{nem} adipiscatur. Et cum solito decreto quod non possit exercere pont^{lia} in aliis ecclesiis etiam de consensu Episcoporum alias etc, sit suspensus. Et fuit facta gratia."—Barberini and Vatican. See Appendix.

Brady is said by Ware to have come from Rome with Papal Bulls, instigating the Irish Catholics to rebel against the English Government, but this statement is incorrect, for Richard Brady never left Ireland. He was translated to Kilmore on the 9th of March, 1580.

1581. September 11, Edmund Mac Gauran. "Die 11^o Sept., 1581, referente Senonen. providit ecc. Ardachaden, in Hib. vac., per trans. R. P. D. Richardi ad ecc. Kilmoren., de persona Edmundi Macsaruraghan, ipsumque etc."—Barberini. He had been "præconized" in the Consistory of September 2, 1581.

Dr. Mac Guaran was promoted to Armagh in 1587. He died a martyr.

From 1587 to 1647 this See was governed by Vicars or Administrators.

John Gaffney, who was made Vicar-General of Ardagh, in 1597, was appointed Vicar-Apostolic, March 11th, 1621, but his Brief was not expedited until January 14th, 1622.

The following is a copy of the Brief of Pope Gregory XV.:—

BRIEF OF POPE GREGORY XV., appointing REV. JOHN GAFFNEY,
Vicar Apostolic of Ardagh, January 14, 1622.

(From the *Secreteria Brevium*, Rome.)

["Rev. John Gaffney was appointed Vicar-General of the Diocese of Ardagh, in the year 1597. Being specially commended to the Holy See, for his zeal and untiring devotedness in ministering to the spiritual wants of the faithful, he was appointed Vicar Apostolic, on the 11th March, 1621; but the Brief of his appointment was not expedited till the 14th of January, the following year. In 1634, he wrote to Rome,

petitioning to be relieved from the burden thus imposed on him, stating, as his motive for this request, that he was now weighed down with years, and “had governed the Diocese for thirty-seven years, as Vicar-General and Apostolic.”]

Dilecto Filio Joanni Gauneo, Presbytero Hiberno in Civitate et
Diœcesi Ardachaten. Vicario Apostolico.

Gregorius Papa XV.

Dilecte Fili, salutem Apostolicam Benedictionem. Ecclesia Romana foecunda mater filiorum quæ quos per Evangelium, genuit alit instituit et propriis admotis uberibus modo lac modo cibum subministrans omnes Deo lucrificare intendit, in Civitate et Diœcesi Ardachatensi Pastoris solatio destitutis propius intuens eorundem populorum saluti non minus quam propriæ invigilat: quapropter ne grex ille sine capite dispersus aberrans luporum faucibus penitus exponatur de tua fide, prudentia atque experientia plurimum in Dno. confidentes, te in Civitate et Diœcesi Ardachaten—in spiritualibus et generalibus Vicarium Generalem et officialem ac nostrum et Sedis Apostolicæ Commissarium ad nostrum et dictæ Sedis beneplacitum auctoritate Apostolica tenore præsentium facimus constituimus et deputamus, Dantes tibi plenam et liberam facultatem et potestatem quod ea quæ sunt jurisdictionis non autem ordinis quæ Epus. Ardachatensis si adesset tam ex consuetudine quam de jure communi ac etiam ex decretis Concilii Tridentini in utroque foro habere et exercere posset necnon cum speciali facultate omnes et quoscumque hæreticos et schismaticos in Ecclesiæ gremium revertentes absolvendi ac cum eis de fructibus quovis modo per eos male perceptis locis et usibus piis applicandis componendi, illosque si tibi videbitur in totum vel in partem condonandi, Ecclesias et quæcumque loca pia quam celerrime et debita cum diligentia juxta sacrorum Canonum et Concilii Tridentini dispositionem visitandi et reformandi, synodum celebrandi, curata et non curata beneficia servatâ formâ juris ac dicti concilii conferendi, cœmeteria, oratoria capellas et Ecclesias quascumque pollutas reconciliandi paramenta et ornamenta, omnia Ecclesiastica ad usum Ecclesiarum totius Dioecesis necessaria, non tamen vasa ubi sacra unctio adhibetur, bendicendi et consecrandi, dimissorias et commendatitias litteras ad omnes etiam Sacros et Presbyteratus ordines concedendi, etc., etc., cum facultate et substituendi tibi in casu necessitatis alium Vicarium cum simili vel limitata potestate, quem Vicarium Nos cum eadem potestate ex nunc constituimus.

Datum Romæ apud S. Petrum, die 14 Jan. 1622.

On the 5th Oct., 1637, the Emperor Ferdinand wrote from Ratisbon to the Pope, recommending for the vacant See of Ardagh, Francis Ferrall, a Franciscan of the stricter observance, who had been a Professor in Prague.—Moran's *Spicilegium*, page 227.

The following is a copy of the letter :--

Letter of the Emperor Ferdinand to the Pope, recommending Fr. Francis Ferral, for the See of Ardagh, 5th Oct., 1637.

Bme. in Xto Pater, etc.

Post officiosissimam, etc.

Hibernia Insula, quæ in Oceano sic circumlatrantibus falsorum dogmatum monstris hinc inde cincta, divini tamen luminis adspirante aura, veræ atq. orthodoxæ Religionis cultum utcumq. conservat, eo peritiores vigilantioresq. Sacrorum Antistites postulat, quo propinquior tabes præsentius minatur intentatq. periculum. Cum itaq. nobis complurium, quos ob singularem fidem, atq. observantiam in nos suam, peculiari gratiæ ac dignationis nræ.

Cæsareæ favore prosequimur, luculenta prædicatione laudatus sit Doctus, devotus, nobis dilectus, Fr. Franciscus Ferral, Hibernus fam. franciscanæ strictioris obs. Religiosus cum ab antiqui et præcipui in Hibernia generis claritudine, tum a castigatæ vitæ, morunq. probitate, tum ab exacta rerum divinarum, aliarumq. liberalium disciplinarum cognitione, ac scientia: quippe quas non solum in diversis sui instituti Monasteriis, sed in nostra quoque Bohemiæ Metropoli Prague in Collegio Cardinalitio vulgari cum omnium doctorum applausu, et admiratione publice docuerit, et doceat, eaq. dederit ubique indegritatis, prudentiæ, ac virtutis specimina, ut ad vacantem Eptum. Ardaghaden tertium jam communibus et cleri et populi votis postulatus sit. Idcirco Nos eo, quo rem catholicam auctam, et laboranti in Hibernia religioni catholicæ consultum inprimis cupimus, studio eumdem, Sanctitati Vræ. meliorem in modum commendatum lubentes suscepimus: ab eadem, pro solita nostra filiali observantia, ac fiducia reverenter, atq. obnixe petentes, uti memoratum Religiosum fr. Franciscum Ferral suprad^m. Eptum.

Ardachadem. vel præclararum ejus virtutum et ab ejus loci Clero et populo toties postulationis intuitu, vel nostræ etiam commendationis hujus suffragio promovere benigne velit factura non solum rem Nobis gratam, sed rei quoq. Xnæ. confidimus, utilem ac fructuosam. Cæterum summam preca-

mur divinitatem, ut Sanctitatem Vram. Eccliae. Suae dutissime superstitet, sospitet, fortunet.

Datum Ratisbonæ, 5 Oct. 1637.

It does not appear, however, that he was appointed to the vacant *See*; or, that if he was, he ever took possession of it.

Cornelius Gaffney was the next Vicar, as the following documents shall prove. During his time a Provincial Synod of Armagh was held, on the 8th October, 1660, in the Parish of Killoe, Clunilih, County Longford, at which he was Secretary.

7. DECREES OF THE PROVINCIAL SYNOD OF ARMAGH,
8th OCTOBER, 1660.

(From the Rinuccini MSS.)

Ad Dei Omnipotentis gloriam et Ecclesiae Catholicae
exaltationem.

Acta, Statuta et Decreta, facta et Ordinata in Concilio Provinciali Ardmachano, habito et celebrato apud Clunilih in parochia de Killeo Diocesis Ardaghadensis præfatae Ardmachanæ provinciae, die 8^o mensis Octobris, S. Brigittæ viduæ sacro, præsidente Illustrissimo D. Edmundo Archiepiscopo Ardmachano et totius Hiberniæ Primate; præsentibus etiam Reverendissimo Midensi; procuratore Reverendissimi Kilmorensis; Rev. admodum D. Philippo MacCrolly Clogherensis Diocesis Vicario Apostolico Sac. Theologiæ et Juris utriusque Doctore; procuratore Vicarii Apostolici Clonmacnosiensis; procuratore Vicarii Apostolici Derensis; Vicario Generali Ardaghadensi; Vicario Generali Dunensi et duobus Vicariis Generalibus Conerensibus; Vicario Generali Rapotensi; Vicario Generali Diocesis Dromorensis; Abbate Ardmachano Canonorum Regularium; Abbate S. Mariæ de Asseruaigh Ord. Cisterciensis; Abbate Monasterii de Deserto Canonico Regulari; Abbate S. Mariæ de Kinlis; Priore de Tristerna Canonorum Regularium; Priore S. Patricii Canonorum Regularium; Decano Ecclesiae Ardaghadensis; Priore de Duvennis Canonorum Regularium; Procuratore Decani Derensis; Procuratore Decani Kilmorensis; Decano Rapotensi; Procuratore Abbatis de Clunes Can. Regularium; Archidiacono Kilmorensi; Procuratore Archidiaconi

Clogherensis ; Priore Colideorum Ecclesiæ Cathedralis Ardama-chanæ ; Procuratore Fratrum Minorum S. Francisci ; cum multis Theologis sæcularibus et Regularibus ad id vocatis et aliquibus etiam aliis ea reliquis provinciis.

Primo post Litanias omnium Sanctorum Sacrum Concionem, et invocationem Spiritus Sancti, lecto hymno Veni Creator Spiritus, declarandum esse duximus sicut per præsentem declaramus, protestamur et notum facimus, nos nihil aliud in hac nostra conventionem meditari, velle aut intendere, quam Dei Omnipotentis gloriam, Religionis Catholicæ exaltationem animarum salutem, Regis et Regni tranquillitatem securitatem et pacem, reddentes ea quæ sunt Cæsaris Cæsari, et quæ sunt Dei Deo.

1°. Statuimus ergo, sancimus et ordinamus, ut singuli Parochi catechizent, exhortentur aut concionentur ad populum singulis diebus Dominicis et festis solemnioribus sub pœna quinque solidorum monetæ Anglicanæ in pios usus per Ordinarios respective convertendorum, toties quoties in hoc pastores respective deliquerint ; quod si ad decem septimanas continuas in hoc quisquam negligens fuerit eo ipso beneficio privatus existat.

2°. Statuimus et ordinamus ut omnes qui olent de Janse-nismo aut quomodolibet olere reperientur, aut de hæresi alia quacumque a sede Apostolica damnata eo ipso sint inhabiles et incapaces cujuscumque prælaturæ, dignitatis et beneficii etiam minimi, in hac nostra provincia Ardmachana : proinde ne (quod Deus avertat et nos formidamus) in ovina pelle subintrent in Dominicum gregem multifaria hæresi jamdudum agitatam lupi rapaces, supplicamus humillime eaque qua decet submissione sedi Apostolicæ, rogantes quatenus nullus in posterum promoveatur ad dignitates aut beneficia quæcumque in hac provincia sine commendatione Illustrissimi D. Primatis, et Ordinarii ejus jurisdictionis in qua talis promotio expectabitur.

3°. Statuimus et ordinamus ad confusiones et superstitiones, quæ forte subrepere possunt, præveniendas et in posterum evitandas, ut nulli omnino liceat circumire cum crucibus, baculis, pedis, campanulis, nolis, scutellis, tintinnabulis, catenis, cingulis, lapillulis, cum Baculo Sancti Patricii, velo S. Brigidæ, Evangeliiis S. Columbæ, aut similibus aut tales Reliquias vel quasi Reliquias populo exponere, sub pœna excommunicationis, sine speciali licentia et approbatione Ordinariorum respective ; similiter sub iisdem pœnis statuimus ut nulli utantur orationibus (vulgo Orrha), insufflationibus aut similibus quæ superstitionem sapere possunt, sed iis tantum orationibus et cæremoniis quæ sunt ab Ecclesia approbatæ : item statuimus et ordinamus ut nullus omnino sacerdos sive sæcularis sive regularis, utatur alia

forma, benedictione, cæremoniis aut verbis, quam iisque communiter habentur in fine Missalis Romani ad benedicendam aquam, sub pœna præfata.

4°. Cum audiamus aliquos de utroque clero in provincia Dubliniensi diebus Dominicis et festivis ter eodem die celebrare, et subinde bis diebus ferialibus, ne mallum illud et inusitata praxis in nostram provinciam serpat, statuimus et ordinamus quod nullus in nostra jurisdictione audeat aut præsumat celebrare ultra secundum sacrum diebus Dominicis et festivis; et hoc ipsum indulgemus tantum curam animarum habentibus, idque urgente necessitate; in ferialibus autem nullus præsumat secundum sacrum celebrare sub pœna suspensionis.

5°. Statuimus et ordinamus quod qui prætextu Missionis inventi fuerint sine superiorum suorum licentia, admissione et approbatione Ordinariorum vagari, corrigantur juxta jus commune, sive sæcularis sive regularis sint ab Ordinariis locorum respective.

6°. Statuimus et ordinamus ut nullus audeat in impedimenti matrimonii dispensare virtute cujuscunque indulti aut privilegii sine eo quod prius approbetur ejus autoritas aut facultas ab Ordinario loci et in hoc statuto includimus etiam Regulares, sub pœna suspensionis ad libitum Ordinarii; deinde præcipimus ut nullus Parochus recipiat hujusmodi dispensationes a Regularibus etiam societatis Jesu, sine Ordinarii licentia sub pœna suspensionis.

7°. Ad abusus in posterum tollendos et compescendos, statuimus et ordinamus et quicumque sive sæcularis sive regularis fuerit, qui pro beneficio aut officio obtinendo aut retinendo aut pro se vindicando de suo superiore aut competitore recurrat ad brachium sæculare quodcumque sive Catholicum sive hæreticum sit præter notam infamiæ eo ipso incurrendæ sit ipso facto inhabilis et incapax ejus beneficii aut officii pro quo taliter recurrerit: laicus etiam se immiscens huic casui sit excommunicatus.

8°. Statuimus et ordinamus ut singuli Ordinarii in suis respective Diœcesibus eligant immediate post reditum ad propria examinatores et magistros cæremoniarum juxta mentem Concilii Tridentini, sine quorum magistrorum aut Ordinarii respective approbatione in scriptis obtenta nullus ex noviter ordinatis aut in posterum ordinandis accedere præsumant ad Missæ celebrationem sub pœna Interdicti ad sex menses.

9°. Statuimus et ordinamus ut furtum excedens valorem quinque solidorum monetæ Anglicanæ sit casus reservatus respective Ordinariis locorum; cum furibus numeramus fautores receptores, concilium dantes, et furtive ablata scienter ab eis ementes.

10°. Statuimus et ordinamus quod omnes sacerdotes saeculares qui ex hac nostra provincia fugerunt aut proscripti fuerunt, exceptis iis qui actualiter incumbunt studiis, redeat in patriam infra quinque menses ab harum notitia, alioquin contra hoc statutum peccans sit incapax beneficii aut officii obtenti aut obtinendi intra nostram provinciam.

11°. Statuimus et ordinamus ut sit uniformitas jejunii in tota provincia, quod liceat vesci lacticiniis omnibus feriis sextis totius anni, etiam Quadragesimae in una refectioe, dicendo quinque Pater Noster et Ave pro statu Ecclesiae toties quoties, vel solvendo unum solidum monetae Anglicanae semel in anno in usum Seminariorum: excipimus tamen ab hoc privilegio feriam sextam Parasceves, sicut et ferias quartas Cinerum et Majoris Hebdomadae: inter lacticinia adnumeramus caseum. Declaramus etiam quod ex vigiliis Beatae Mariae Virginis, sola ea obligat quae est Assumptionis, ad jejunium et abstinentiam.

12°. Statuimus et ordinamus ut si quis repertus fuerit aliquid moliri, machinari, aut verbis aut factis attentare contra Sere-nissimum Regem nostrum Carolum, et de eo convictus fuerit, ab officio et beneficio suspendatur per Ordinarium; necnon ipso facto excommunicatus et inhabilis ad quascumque functiones intra hanc provinciam obeundas censeatur.

13°. Statuimus et ordinamus ut SS. Concilium Tridentinum in Diocesis Midensi, Cluanmacnosiensi et in Comitatu Lovidia, ea reverentia admittatur quā receptum est ante annos octoginta in reliquis Diocesis provinciae Ardmachanae, sicut per praesentes illud SS. Concilium, quoad totum et ejus partes, admittimus, amplectimur, veneramur, et accipimus de assensu et consensu totius Concilii nostri et ipsius etiam Episcopi et cleri Midensis et Procuratoris Vicarii Apostolici Cluanmacnosiensis et ejusdem Decani.

14°. Statuimus et ordinamus quod nullus parochus seu sacerdos saecularis sub poena excommunicationis exigat ullum quaestum nisi quater in anno in quibus de consuetudine solent fieri oblationes pecuniariae.

15°. Statuimus et ordinamus quod non libatur aqua composita, seu Brandevine, sub dio in contractibus matrimonialibus sub poena Excommunicationis; et sub ejusdem poena inhibemus ut in exequiis defunctorum non adducantur aut admittantur tibicines, non ducantur choreae aut tripudia non fiant ullae computationes nisi peracta sepultura, sub eadem poena. Rogamus item et praecipimus quod omnes Ecclesiastici strenue laborent in impediendis clamoribus et ululatibus quae prophano modo adhuc in usu sunt in sepulturis.

16°. Statuimus quod nullus Parochus exigat aquam vitae aut alium liquorem in administratione sacramentorum.

17°. Statuimus et ordinamus, stricteque mandamus ut, juxta mentem Concilii Tridentinis fiant Bannae sive tres denunciationes antequam procedatur ad matrimonium contrahendum sub poena decem solidorum a parochis per modum mulctae solvendorum in manus Ordinarii in piosus convertendorum, toties quoties in eo genere peccaverint: admittimus item et recipimus omnes regulas Cancellariae a Summis Pontificibus approbates et praesertim de annuali et triennali possessione.

18°. Ad Bursas fundandas pro juventute hujus Provinciae in virtutibus et litteris educanda in Collegiis ultramarinis, statuimus et ordinamus ut singuli Parochi contribuant ad valorem at quotam quartae partis annualis proxis, seu subsidii charitativi Ordinario solvendi; et casu quod dicti Parochi sint tardi aut refractarii in solutione dictae quotae sit penes Ordinarios cogere ipsos ad solutionem dictae summae, etiam per censuras si opus sit. In ordine autem ad dictas Bursas promovendas promisit Illustrissimus Ardmachanus quicquid acquireret excensu S. Patricii, communiter cios Padrig, et tres libras Anglicanas ultra dictum censum annuatim; Midensis tres libras; Kilmorensis tres; Vicarius Apostolicus Clogherensis tres; Vicarius Apostolicus Derensis tres; Clonmacnoshiensis duas; Dunensis et Connorensis duas; Dromorensis unam; Ardaghadensis unam; D. Daly, Vicarius Generalis Ardmachanus unam; D. Desse, Vicarius Medensis unam; Rapotensis unam.

19.° Statuimus denique, sancimus, et mandamus locorum Ordinariis respective sub poena suspensionis, et Parochis etiam sub poena excommunicationis latae sententiae, quod infra unum mensem a receptione horum, acta hujus nostri Concilii publicent et publicari faciant in suis respective destrictibus: rogamus etiam Superiores Ordinum religiosorum ut idem faciant in suis oratoriis et congregationibus; et sic ad majorem Dei gloriam, Beatissimae Virginis Mariae, et S. Patricii patroni nostri, et aliorum nostrorum patronorum, Synodum dimissam declaramus et propterea cuique eundum esse ad proprias Ecclesias.

Hortamur autem omnes vos, fratres carissimi, ut tales vos praebeatis in ministerio vestro quales maxime decet Sacerdotes ab omni rerum mundanarum cura segregatos, illudque maxime, cum redieritis, praestandum erit ut populus vos ab hac Synodo non mediocrem fructum reportasse intelligat; id fiet si novo Spiritus Sancti lumine illustrati, quae magna Synodorum est vis et virtus, caeteris in omni opere vestro in posterum praelucere studueritis et in omni parte officii vestri omnem diligentiam adhibueritis.

Datum die 15 Octobris, 1660.

CORNELIUS GAFFNAEUS,

Vicarius Gen. Ardaghadensis,
Concilii Secretarius.

8. Letter of the Bishop and Clergy of the Province of Armagh to the Holy See, in Defence of the Primate, 13th December, 1660.

(From the Rinuccini MSS.)

[Before the close of the year 1660, several accusations were made by Peter Walsh, and other agents of the English Court, against the illustrious Primate, Edmund O'Reilly. Among other statements thus made against him, he was represented as a sower of disaffection among his people, and as guilty of exciting them to disloyalty against the king. He was accordingly summoned to Rome to reply to these charges, but did not take his departure from Ireland till towards the close of 1661. The following letter, which was written before his departure for Rome, is invaluable, as preserving several precious details regarding the life of this great ornament of the Irish Church, which are not to be found recorded elsewhere.]

Nos Episcopi, Vicarii Apostolici, Vicarii Generales, Dignitarii, et Regularis cleri Praelati, provinciae Ardmachanae.

1°. Testamur coram Deo, Angelis Sanctis, et hominibus, quod Illustrissimus et Reverendissimus D. noster, Edmundus Archiep. Ardmachanus et totius Hiberniae Primas, sit vir bonae conversationis, exemplaris vitae, sobrius, pacificus, prudens, pudicus, ornatus, irreprehensibilis, sine crimine, laboris et inediae patiens, intrepidus, et in periculis animosus.

2°. Testamur eundem ante annos circiter triginta duos, carceres et vincula Exoniae in Anglia passum ad menses vigintitres integros propterea quod negaverit supremitatem Regiam (ut vocant), et vincula similia ante annos sex passum Dublinii, falso accusatum de multis homicidiis, ad menses viginti et unum et tandem ab ipsis hostibus judicantibus eundem innocentem judicatum.

3°. Testamur quod ab eo tempore quo venerit in hoc regno, mense nimirum Octobris, 1659, functus fuerit cum summo sui corporis valetudinis dispendio, libertatis et vitae periculo, omnibus muniis et officiis boni pastoris et Praelati, nunc visitando, corrigendo, monendo, hortando, ordinando ordinavit enim vigin-tinovem sacerdotes, ministrando sacramentum Confirmationis, Oleum Sanctum consecrando feria 5^a in Coena Domini, convocando Concilium Provinciale eidemque praesidendo (quod ab annis duodecim intermissum fuit) sanciendo statuta salutaria et leges Catholicas condendo.

4°. Testamur quod toto hoc tempore delituit in sylvis, in montium cavernis et similibus latebris sine alio lecto quam

stramine aut gramine, et veste aliqua seu pallio desuper adjecto, sine ullis deliciis, contentus pro cibo pane obscuro, butyro aut carnibus, pro potu cervisia, lacte aut aqua, sine usu vini nisi in sacro, sine igne interdiu.

5°. Testamur quod praemissis omnibus non obstantibus sit iniquissime oneratus et oppressus multorum calumniis et mendaciis, quae homines inique agentes fingunt contra conscientiam propriam, in suam ipsorum perniciem et confusionem.

6°. Testamur quod causa et fomes istarum calumniarum sit hoc quod Ill. et Reverendissimus noster Primas anno 1648 dum esset Vicarius Generalis Dubliniensis cum summa submissione et obedientia secutus fuerit sententiam, censuram et partes Illustrissimi et nunquam satis laudati Archiepiscopi et Principis Firmani apud nos tunc Nuncii Apostolici extraordinarii, et quod impediens machinationes intentas in internecionem Hibernorum. Haec omnia vera sunt: sic nos Deus adjuvet. Quibus positis, salvo semper meliori iudicio et obedientia debita sacrae Sedi Apostolicae, dolemus quod talis et tantus Praelatus, nobis tam utilis et necessarius sit nobis ereptus et advocatus a Sua Sanctitate propter calumnias, mendacia et iniquas machinationes hominum haereticorum et schismaticorum, quibus est solatio et gloria quod nos privemur praesentia et consolatione nostri patris et pastoris. Proinde humiliter petimus et oramus ut remittatur ad nos quamprimum, inflicta talionis poena calumniatoribus praefatis, &c., in quorum fidem his subscripsimus die ultimo Decembris, 1660, stylo veteri.

Eugenius, Kilmorensis Episcopus, senior suffraganeus, Prov. Ardmachanae.

Fr. Antonius, Episcopus Midensis.

Terentius Kelly, Vic. Apostolicus Derensis et Protonotarius Apostolicus.

Philippus Croly, Sac. Theol. et Juris utriusque Doctor, Vicarius Clogherensis.

Guillelmus Shial, Vic. Apostolicus Clonmacnosiensis.

Cornelius Gafnaeus, Vic. Gen. Ardaghaden.

Thadaeus O'Clery, S.T.D., Vic. Gen. Rapotensis, Protonotarius Apostolicus, et Prior pugatorii S. Patricii.

Hugo Rally, Vic. Gen. Dromorensis.

Fr. Bernardus Egan, O.S.F., in Hibernia minister provincialis.

Fr. Franciscus O'Fearell, O.S.F., ex-provincialis et Guardianus de Longford.

Fr. Antonius Govan, O.S.F., Guardianus de Cavan.

Fr. Paulus Tearanan, O.S.F., Guardianus de Donaugall.

Fr. Bonaventura de Hislenan, O.S.F., Guardianus Villae S. Jacobi.

Fr. Bonaventura Connaeus, O.S.F., Ultoniae Commissarius.

Fr. Michael Gormlaeus, O.S.F., Guardianus Ardmachanus.

Patritius O'Mulderge, Vicarius Generalis Dunensis, Abbas Monasterii de Deserto.

Hugo Lorinanus, Vic. Gen. Connerensis, Sac. Theologiae licentiatus.

Patritius Daly, Sac. Theol. et Juris utriusque Doctor, Abbas Ardmachanus, Prior Colideorum et Vic. Gen. Ardmachanus.

Thomas Brady, Abbas Monasterii B. M. de Kells, Canoniorum Regularium et Archidiac. Kilmorensis.

Donatus Geargan, Decanus Kilmorensis.

Edmundus O'Fearell, Decanus Ardachadensis.

Joannes Douranius, Decanus Rapotensis.

Fr. Hugo Magy, O.S.F., Guardianus Dunensis.

Fr. Thomas Quin, Monachus, Abbas de Samaria ord. Cisterciensis.

Oliver Darcy succeeded in 1644, and died in 1647.

1647. March 11. Patrick Plunket, "Die 11^o Martii, 1647, referento. Card. Spada, SS. providit ecclesiae Ardachaden, a pluribus annis vac., de person abbatis Patritii Plunket, ord. Cisterc. professi, ipsumque, etc. Corsini.

He was Abbot of St. Mary's, Dublin.

Bishop Plunket took a leading part in Church affairs, and was much in Dublin in 1666 and the following years. In a report laid before the Propaganda, in July, 1669, it was stated that the "Bishop of Ardagh, after his return from exile, consecrated two hundred priests for various dioceses in Ireland, as at that time was no other bishop resident in that kingdom, save the infirm Bishop of Kilmore." Dr. Plunket was translated to Meath in 1669.

Letter of the Bishop of Ardagh, 16th March, 1669.

Eme. Dne. Patrone Colendissime.

A quator mensibus altum silentium tenui in non scribendo ad E^{mam}. V^{am}. Scrutans vias P. Jacobi Taafe et expectans semper quod Suae Sanctitati obediret in exuendo ex hoc Regno in quo scandalum commisit, tandem praetensa jurisdictione totaliter privatus et declaratus infamis falsator, cum non esset hic locus illi prae confusione in ullo diversorio post jacturam propriae famae, Angliam petiit, quaerens requiem, dubito an inveniet. Timeo posteriora facta ipsius futura pejora prioribus (quod Deus avertat): an vero in Anglia mansurus aut ulterius transiturus nescitur, tempus docebit. Antiquus malorum dierum

fr. Petrus Valesius in insidiis ponendis perseverat prout latius scripsi D^{no}. Baldeschi. Interim elevatis oculis et genibus flexis florentissimos et diutissimos annos exoptat,

Em^{ae}. V^rae.

Humus servus,

Patritius, Ep. Ardachaden.

Dublinii, 16 Martii, 1668, stylo veteri
(id est, 1669).

From 1669 to 1688 this see was under Vicars. Gerard Ferall was appointed Vicar Apostolic by the Propaganda, on the 9th of July, 1669.

9. Letter of the Vicar-Apostolic of Ardagh, 20th Feb., 1677.

(From the Archives of Propaganda.)

Illustrissime Domine,

Nos Gerardus Ferail Dei et Apostolicae sedis gratia Vic. A^plicus Diocesis Ardaghadensis in Hibernia percipientes appropinquare dies senectutis nostrae, et perspicientes labores, quos in stabiliendo pacem, et charitatem tam cleri, quam populi nobis commissi quotidie sustinemus; consultum duximus providere huic nostra dioecesi de viro bono, quem in antistitem presentaremur. Quare cum quotidie videamus plures dissensiones oriri tam in clero, quam in populo ab introductionem extraneorum ad praelaturas in hoc regno, ut passim a viris Ecclesiasticis ad tribunal saecularium, et acatholicorum fiat recursus non sine magno ecclesiae detrimento, et contemptu, nec non adversariorum scandalo; unde necessarium duximus, ex gremio nostrae dioecesis unum praesentare ad onus Episcopale hujus dioecesis qui inclinationem populi, et vultum gregis facilius dignoscat. Invenimus igitur in ordine S. Dominici R. P. Christophorum O'Ferail originem duxisse ex illustri, antiqua, semperque Catholica Ferailorum familia hujus dioecesis quae semper floruit viris religiosus et Ecclesiasticis ex quibus fuit R. P. Frater Laurentius O'Ferail ejusdem ordinis et familiae, qui in ultimis bellis hujus regni, partes Ill^{mi} Nuntii Apostolici fideliter agens, ab adversariis diu conquisitus, tandem apprehensus, et post triduum ad patibulum damnatus, a patibulo pendulus, utraque manu de subscapulari extractis, Crucifixum et Rosarium cum maxima populi admiratione in signum et tessaram fidei et passionis in sublime erexit. Nec hunc quem commendamus, ignarum calicis Domini invenimus; dum enim e Belgio ad hoc regnum ob negotia sedis Apostolicae ab Ill^{mo} D^{no} Rospigliosi tum Belgii Inter-

nuntio destinaretur, apprehensus in carcerem conjicitur, qui saepius inde ad tribunal deductus, et in carcerem detrusus, toto trium annorum spatio in frigore et egestate multa patienter sustinuit. Cum tandem in eo nullam mortis causam invenissent propter debita tempore suae captivitatis contracta in carcere detinetur, donec industria et liberalitate Ill. D. Rospigliasi praefati Internuntii solutis debitis, pristinae libertati restituitur. Quare cum sit nativus hujus dioecesis, religiosus professus familia, habitu, et propria constantia in negotiis Sedis Apostolicae commendabilis, ut notum omnibus, imo abunde beneaffectis fidei catholicae in hac afflicta provincia quam firmiter in animo affectum, reverentiam et obedientiam habuit erga suam sanctitatem, ac ne optari quidem posse documenta ampliora iis quae hactenus exhibuit, eum omnibus extraneis praeferimus, dignumque judicamus ut in praemium suae captivitatis ad onus Episcopale promoveatur.

Quare eum in Episcopum hujus dioecesis promovendum praesentamus, et postulamus. Humiliter supplicantes Ill^{mae} vestrae Dⁿⁱ, ut praefatum Christophorum O'Feraill apud S. Sanctitatem, et S. Congnem de Prop. Fide ad dictum onus commendare et promovere dignetur.

D. D. Franciscus Ferall, Toparca de Mornin.

Rogerus Ferall, heres naturalis praefati Domini et territorii.

Sawby Ferall, heres naturalis territorii Brockinagh.

Marcus Ferall, heres naturalis de Cullinlasragh.

Fergusius Ferall, Dominus Temporalis de Ardannagh.

Franciscus Nugentius.

Joannes Farell.

Carolus Roynalds.

Kedagh Roynalds.

Tullius Duigenan.

Joannes Duigenanus, medicus approbatus Ardaghadensis, Clerus Ardaghadensis.

R. R. D. D. Joannes Cahill, pastor de Killglasse.

Patritius Keranus de Balle M'Carmuck.

Bernardus Magerri, pastor de Killoe.

Jacobus Albidensis, pastor de Moydow.

Patritius Farell, pastor de Ardagh.

Arturus Muldoone, pastor de Racline.

Dionysius Ferall, pastor de Ratasbik.

Hugo Dunor, pastor de Stradia, Bernardus Reyley, pastor.

Terentius Syridan, pastor, Cornelius Reyly, pastor.

Tullius Duigenan, pastor de Killtagorke, rector de Killsgery.

Dionysius Cullroy, pastor de Annaghduffe.

Fergus Keon, pastor de Killtubrad.

Bernardus Duigenan, pastor de Cloone.

Nicolaus Curoghory, pastor de Killronan.

Bernardus Eganus, pastor.

Carolus Rodeghan, curatus de Fenagh.

Hoc extractum cum suo, originali de verbo ad verbum concordat, quod attestor.

Geraldus Ferall,

Vic. Applicus, Ardaghaden.

In 1688 Gregory Fallon was appointed Bishop of Clonmacnoise, and Administrator of Ardagh. From 1696 to 1709 this *See* was again under Vicars. Chas. Tiernan was appointed Vic. Apostolic on the 4th June, 1696.

Bernard Donogher was proposed, on the 4th of May, 1699, as Vicar Apostolic, to succeed Tiernan, who had died. Donogher was appointed on the 27th of July, and his Brief was dated August 20, 1699. He continued Vicar Apostolic until 1709.

1709. Ambrose O'Connor succeeded. He was recommended to the united Sees of Ardagh and Clonmacnoise by letter of James II., dated 16th of June, 1709, from St. Germain. O'Connor was of noble birth, about fifty-five years old, and of robust constitution for endurance of hardships. He was Master in Theology and Provincial of the Dominicans. He was in Paris, 1709 (Propaganda Archives). O'Connor died in London, Feb. 20, 1711, before consecration. (Hib. Dom.)

Dr. O'Connor was an alumnus of the Sligo Dominican College, and for thirty years acted as Proctor at Madrid for the Irish Dominicans. In 1700 he became Prior Provincial, and was continued in that office until 1708. 1711. Thomas Moran, Guardian of S. Isodore's, Rome, was proposed for the See of Ardagh.

1718. Thomas Flynn succeeded. He was appointed by Brief, dated May 18, 1718. In July, 1718, he received a Brief empowering him to receive consecration from one bishop, with two dignitaries assisting. Dr. Flynn appears as a bishop in 1730.

In those penal times, Dr. O'Flynn was compelled to administer the Sacrament of Confirmation under very distressing circumstances, sometimes at night. On one occasion he selected the townland of Drumgilra, in the parish of Gortliteragh, because it was inaccessible to the British troops, being surrounded by bogs and rivers. It is said his remains were interred in Cloone, Co. Leitrim. During his Episcopacy, Clonmacnoise was finally united to Ardagh, and has been continuously held with it since. As the succession in both dioceses is, from 1729, to be found in the same person, it is fitting that I should now turn to the origin of the *See* of Clonmacnoise, and endeavour to trace the succession of its bishops down to its union with the more ancient

See of St. Mel. In doing so I shall commence by reproducing some papers relating to the See of St. Kieran, published a few years ago over my name in the *Ecclesiastical Record*, and which I hope may be interesting to the reader.

CLONMACNOISE, OR THE SEVEN CHURCHES.

“Majorum gloria, posterum lumen est.”

About midway between Athlone and Banagher, on an elevated spot gently sloping up from our noblest river the Shannon, as it flows noiselessly and solemnly on, may be seen the remains of an Abbey that once held high place amongst the most celebrated centres of sanctity, wisdom, and learning, in ancient Ireland. During the brightest epoch of our real glory, it ranked second to no rival. Bangor, Clonard, and Clonfert, alone amongst the multitude of ecclesiastical fortresses that kept and spread blessed and civilising influences in our land, were deemed worthy to be reckoned amongst its competitors. They did not, however, excel it substantially in aught. Remarkable alike for the splendour and magnificence of its buildings, the extent and value of its possessions, the sanctity of its inmates, the scholarly and brilliant attainments of its professors, together with hospitality to the stranger and the poor, it gradually became the Iona of Ireland. Need I say more to indicate its name? It is a hallowed name, and there is a great deal sometimes in a name, notwithstanding the insinuation from a high authority to the contrary.

Clonmacnoise, or the “Seven Churches,” as it is popularly, but erroneously called, is the sacred ruin to which I refer. Alas, its greatness has departed. Ruthlessly and violently was it taken away, and so this venerable Abbey has fallen a victim to the rapacity of the invader. Sanctity, learning, and hospitality have fled. The halls and cloisters in which they so long flourished and held sway have long since disappeared, leaving nothing behind, save mouldering ruins and ivy-clad walls, sentinelled by two round towers of “other days,” to speak the sad record of violated justice, profaned sanctuary, and fallen greatness. “We have nothing left but great recollections, unfortunately; let us at least cherish them. These are in a nation like the titles of ancient nobility in a fallen family, they raise the mind, they fortify the soul in adversity, and nourishing hope in the bottom of the heart, they prepare the soul for what is to come.”—Balmez.

Every stone, however, that remains in her crumbling walls, the dust and clay you press beneath your feet, and even the fresh and invigorating western breezes that fan this dismantled Abbey, whisper something of superhuman and heavenly grandeur. Here prelate and king, abbot and monk, learned professor and talented student, prince and peasant, sleep together in their quiet graves. And here the lines written by a great but unhappy poet regarding the greatest centre of all that is good and great, whether in ancient or modern times, may not inaptly be quoted, and, with some justification, fittingly applied :

“What are our woes and sufferance? Come and see
The cypress, hear the owl, and plod your way
O'er steps of broken thrones and temples. Ye!
Whose agonies are evils of a day.
A world is at your feet as fragile as our clay.
Clonmacnoise of the Schools! there she stands
Childless and crownless, in her voiceless woe;
An empty urn within her withered hands,
Whose sacred dust was scattered long ago.”

There is and must always be an attractive and sympathetic power about this venerable ruin, studded as it is with so many memorials of renowned men, and monuments of the praises of God, which once resounded through its lonely walls. And so I propose to give in this paper a brief sketch of the origin of Clonmacnoise, and afterwards to notice some of the leading men and events connected with the history of this sacred spot. In doing so I do not put forward any pretence to originality. I do not propose or pretend to produce *nova*, and anxious though I should be to bring forth the *vetera novè*, I have not any well-founded hope of doing so.

This ground has been already gone over by many distinguished and gifted writers, who, having made a judicious collection of historical facts, clothed them in a garb too attractive and fascinating for me to hope for a moment to successfully imitate. In one thing, however, I will not place myself second to any writer, be he never so gifted, and that is love and veneration for Clonmacnoise, and all the goodness this word embodies and recalls. Reverentially saluting thee, O Clonmacnoise, of so many saints and doctors, kings and nobles, I ask then what is the meaning of thy name and the origin of thy greatness.

It may be observed in the beginning that Clonmacnoise was known by several names. It was called Druim-Tipraid, “the hill in the centre,” or the hill of Tipraid. The reason appears to be that in 779 the king of Connaught was called Tipraid. In 927 the ruling Abbot at Clonmacnoise was also called Tipraid. So far then for the application of this word to the sacred spot. It was also called Dunkeranensis, the enclosed place of Kieran

and Killoon, 'or the Church of the Graves. It was called Artibra too, that is of "the Wells." The holy wells are still to be seen, bearing the names of St. Kieran and St. Finnian. In the later annals, however, it is usually written Cluainmicnois. Now Cluainmicnois, according to Seward and others, signifies the "Retreat of the Sons of the Nobles." This name it received in their opinion either because the nobles retired to it in their old age, to spend the remainder of their days in peace and solitude; or because it was a burying-place for most of the Irish kings and chieftains. Joyce, however, holds a different opinion. He maintains that it signifies the meadow of the Son of Nos. In the original name the last two syllables are in the genitive singular and not in the genitive plural, and must therefore be taken to mean the name of a person. Joyce claims the Four Masters as supporters of this view. Under the year 1461 they call this place Cluain-muc-nois-mic-Fiadhaigh. From this it would appear Nos was the son of Fiadhaigh, who was chief of a tribe in that part of King's Co., and that Clonmacnoise was within his territory. Joyce also quotes Colgan and a still higher and older authority than any yet cited, namely, the Cartsruhe MS. of Zeuss, to support this view of the origin and meaning of the name.

Whatever may be said for or against either of these opinions, there is no controversy about the name of the founder of this old Abbey of such amazing splendour, wealth, and learning. Ciaran was the name. He was called St. Ciaran the younger, to distinguish him from another great and holy man bearing the same name—Ciaran of Saiger Ossory. Ciaran the younger was of northern extraction. His father, who was a carpenter by trade, but of *noble birth*, left Ulster and settled in Magh Ai, in the County Roscommon. Here Ciaran was born in the year 516. Brennan, in his Ecclesiastical History, states that Ciaran,* al-

* His, Ciaran's, life, is preserved in Irish, in the Book of Lismore; and in Latin, in the Codex Salmanticensis, at Brussels; and in the so-called Liber Kilkenniensis, in Marsh's Library, Dublin. His father was Beoit, who, though a carpenter by trade, was of noble birth, being son of Olchan, of Latharna, of Maghmolt, of Uladh; and the pious Darerca (daughter of Ercan, son of Buachill), was our saint's mother. She was one of the Glasraidhe family, of the Ciarraighe of Irluachair, and the poet Glas was her grandfather. She bore five sons to Beoit, who are named in the following order:—Lucoll the eldest, Donnan, Ciaran, Odran, and Cronan. The last-named was a deacon, the others were all holy priests. She also bore him three daughters, of whom two were nuns, viz.:—Lugback and Rathboe; and Pata, the third, served God in a marriage state, and in pious widowhood. The *Irish Life* adds:—"The following are the cemeteries in which the relics of these saints are, viz.:—Lucholl and Odhran, in Isell-Ciaran; Donnan and Ciaran, in Clonmacnoise; Cronan and Beoit, and the three daughters in Tech-mic-Intsair."

Ainmire, son of Colgan, was king of the Ui-Neill territory, and oppressed the people with intolerable burdens. Beoit sought a refuge from his exactions at Rath-Crimthan, in Magh-Ai, in Connaught, then ruled by Crimthan, son of Lughaid Dall. There St. Ciaran was born, on the sixth of the Kalends of

though of Ulster extraction, was born in Westmeath, in the year 507. But Eugene O'Curry and Archdall, whose opinion I prefer, declare him to have been born in Roscommon, A.D. 516. He was the son of Boetius and Darercha. He was also called Macantsoir, or the son of the carpenter. He was educated at the great College of Clonard, which was presided over, at that time, by St. Finnian, who in his day shone as the sun of our educational horizon. Having finished his educational course there, he went to the monastery of St. Nennidius, in one of the islands of Lough Erne. He afterwards repaired to the island of Arran on the coast of Clare, where he placed himself under the guidance of St. Enda, whose rule was at that time considered the most rigorous in Ireland.

Here he perfected himself in the knowledge and spirit of monastic rule and discipline, together with their observance.

After some time he returned to Westmeath, the county of his collegiate education. Here he was presented by a friendly chieftain with a spot of ground to build a church upon. The place was, however, low, and hence the church was afterwards known by the name of "Ciaran's low place," or "Isael Chiarain." After some time he handed over the government of this church to one of his tried and trusted disciples, and he retired for purposes of greater solitude into the island of Inisaingin, in Lough Ree. Here he founded a monastery and built a church. The temporal as well as the spiritual wants of the poor were amongst the noble objects contemplated by this great man in its founda-

March, and was baptized by the Deacon Justus, who was famed for sanctity. Our saint was subsequently entrusted to the care of this holy man, who was trained at the same time in the paths of piety, and in the rudiments of human science. It is mentioned as an instance of the special favours bestowed by Providence on Ciaran, that when guarding the herds of his tutor at Fidharta (*i.e.*, Fuerty, Co. Roscommon), he heard all the instructions imparted by his holy tutor to his fellow-students at Magh-Ai. It is also mentioned that robbers came at one time from Ui-Failghe, to lay waste the Cenel-Fiachiadh. Finding St. Ciaran reading, they endeavoured to carry off the cattle which he tended, "but they were stricken with blindness, and were unable to move hand or foot until they had done penance, and were released through the power of God and the prayers of Ciaran." After some time our saint was placed under the care of St. Finnian, of Clonard; and so great was the fame of his sanctity, that he was soon reckoned one of the brightest ornaments of that school of saints. There was a stag at the monastery, and Ciaran, when meditating, used to rest his book on the stag's horns. One day as he thus meditated, the bell summoned him to other duties, and as he at once arose to obey its summons, the stag started away carrying off the book on his antlers. Next morning when Ciaran arose he found the stag awaiting him, and though the preceding day and night were wet and the book was open, not a letter in it was found to be damaged, through the merits of the saint. When St. Ninnedh, from Loch Erne, went to the school of Finnian, this holy master told him to ask some of the students for a copy of the Gospels, that he might study them.

Ninnedh went around to several but could procure a book from none. "Did you go to the gentle youth, *i.e.*, to Ciaran, who is in the northern

tion. Through his indomitable energy and extraordinary influence, and the benevolence of some of his devoted friends and followers, this monastery became in a few years fully adequate to meet all the purposes originally contemplated by its apostolic founder. Nay, more, the fame of his sanctity, wisdom, and learning, attracted such a number of followers and disciples that the limits of the island were deemed insufficient for their accommodation, and therefore he resolved to resign the government of this monastery and go further south. Accordingly, he handed over this flourishing Abbey to his trusted and beloved disciple, St. Domnan, or Donan, and left the island. For six hundred years and more it flourished as a centre of sanctity, learning, and other civilizing influences. It produced, amongst others, that great and learned man Augustin Macgraidin, author of a complete History of the Acts of Saints of Ireland and the Annals of this Monastery down to his own time.

But it is now a heap of ruins. It fell beneath those evil influences that were so powerfully united by the stranger against morality, religion, and learning.

In the year 548 St. Ciaran left this island of "All Saints," so beautifully and romantically situate in the midst of the waters of Lough Ree, and within the confines of the Diocese of Ardagh. It was the last year of the reign of Tuathal Mailgarbh, Monarch of Erin. This king was the third in descent from Nial of the Nine Hostages.

Diarmid, a young and powerful prince of the same race and of equal claims to the succession of Tara, was also a pretender to the throne. The new king, fearing the presence of so power-

part of the meadow?" asked Finnian. "I will go to him now," replied Ninnmedh;" and when he applied to him, Ciaran had completed half of the Gospel of St. Matthew, and was engaged at the words, "*omnia quaecumque vultis quod faciant vobis homines, facite illis similiter.*" Our saint said to him: "This is my book of study, but it is meet that I should do to others what I would wish to be done to myself; take with thee this book." Next day, when it was told that Ciaran had completed only half of St. Matthew, one of the company said: "Half-Matthew shall be his name;" but Finnian chided him, and said, "Not such shall be his name; but half of Erin shall be subject to his rule." Among the presents made to his master by St. Ciaran, was a gift of corn which, in after times, was known as *Ana Findein*, *i.e.*, the riches of Finnian. "This corn satisfied all Finnian's congregation for forty days; and the third of it was stored up for invalids, and it healed every disease; and when at length it crumbled into dust, this, too, healed every disease." St. Finnian pronounced the following blessing on Ciaran:---

"O Ciaran, O generous man,
For thy holiness I love thee;
The reward of thy charity shall be given to thee—
Much glory and much land.

"O illustrious, noble Ciaran,
To thee may each response be profitable;
May thy church be ever blessed
With much nobility and wisdom."

ful a rival, ordered him to leave the territory of Meath. Diarmid, accompanied by a devoted band of followers, repaired to the Upper Shannon and there lived on the hospitality of his friends on both sides of the river. Thus did he spend his life for nine years, the period of his opponent's reign. About this time Ciaran and his devoted disciples came up from Athlone, after quitting Lough Ree in boats, and landed at Clonmacnoise. Diarmid happened to be in the neighbourhood on the river, went on shore, and followed the strangers. Having reached the "Hill of Wells" where St. Ciaran stopped, he approached and found the saint with a pole in his hand endeavouring to plant it as the first pole of a new church.

"What work is about being done here?" said Diarmid. "The erecting of a small church," said the saint. "Well indeed may that be its name," said Diarmid, "Eglais Beg," or "Little Church."

"Plant the pole with me," said the saint, "and let my hand be above your hand on it, and your hand and your sovereign sway shall be over the men of Erin before long." "How can that be," said Diarmid, "since Tuathal is Monarch of Erin and I am exiled?"

"God is powerful for that," said Ciaran. They then set up the pole, and Diarmid made an offering of the place to God and St. Ciaran.

Diarmid had a foster-brother amongst his followers. His name was Maelmora. When he heard the saint's prophetic words he resolved to verify them. With this purpose he set

St. Finnian cherished a special predilection for Ciaran, and when obliged to be absent for a time from his disciples, deputed "that youth," as he used to say, to preside in his stead. He saw one day in vision two moons of the colour of gold, one of which moved over the sea to the north, the other over the centre of Erin. This, he explained, as referring to SS. Columkille and Ciaran—the former, with the brightness of his nobility and princely descent; the latter, with the mild radiance of his charity and meekness. Among his companions at the school of Finnian was St. Brendan of Birr, who was famed for his spirit of prophecy. He said one day to St. Ciaran, that the same difference would be between his own monastery and that of Ciaran, as between the rivers on which they would be placed, that is, the little Brosnagh and the Shannon.

Ciaran went, on one occasion, to Tuathal Maelgarbh, King of Erin (A.D. 533 to 544), to solicit the freedom of a bond slave. The favour was granted, and the rich gifts were made to him by the king, but all these he distributed among the poor. When Ciaran was about to take his leave from Clonard, St. Finnian offered his cathair or monastery to him; but Ciaran wept at such honour being shown to him, and said: "Your monastery belongs to none but God, who has given you great love beyond us all."

They then entered into a spiritual covenant, and as Ciaran proceeded on his way, Columkille composed the quatrain:—

"Noble the youth who goes westward from us
Ciaran, the son of the carpenter;
Without envy, without pride, without contention,
Without jealousy, without satire."

out on horseback to Grellach Eillti, a place situate in the northern part of Westmeath, where he had heard the monarch was staying. By strategy he gained access to his presence and struck Tuathal in the breast with his spear and killed him. Needless to add, Maelmora himself fell immediately on the same spot, a victim on the one hand to his own mistaken devotion and heroism in the cause of his chieftain, and on the other hand to the fidelity in discharge of duty of one of the monarch's body-guard. As soon, however, as Dairmid's friends heard of the king's death, they sought him and proclaimed him Monarch of Erinn. Here one may reflect upon what Seneca has written, Oct. 456 : "*Ferrum tuetur principem. Sed. melius fides.*" Yes, the highest authority has said, "*Fides tua te salvum fecit.*" It has been beautifully written also :

"What sword or power equal to this?
And he that has that is clad in complete steel,
And, like a quivered nymph with arrows keen,
May trace huge forests and unharbored heaths,
Infamous hills and sandy perilous wilds."

Romantic and fanciful as this account of the origin of Clonmacnoise may at first sight appear, there are not wanting historical proofs amply sufficient to convince the most sceptical of its veracity.

I shall advance only two, as I consider them quite sufficient.

The first is to be found in a Tract on the foundation of Clonmacnoise in the *Leabhar Buidhe Lecain*, which contains the narrative already given. This manuscript may be seen in Trinity

Ciaran proceeded to Aran to receive lessons of heavenly wisdom from St. Enda. He there saw in vision a large fruitful tree transplanted to the middle of Erin. It sheltered the whole island, and its fruit was borne beyond the sea which surrounded Erin, and it seemed as if all the birds of the world would come to taste of its fruit. St. Enda explaining this vision said to him, "The great tree which thou hast seen is thyself, Erin shall be full of thy honour, and the shadow of thy grace shall protect the whole island, and multitudes shall be satiated with the fruits of thy fasting and prayers : go, then, in the name of God, to the banks of the Shannon, and found thy church there." Before bidding farewell, these two great saints erected a cross on the coast of Aran as a pledge of their undying spiritual friendship.

After leaving Aran, Ciaran met with a poor man who solicited an alms. Having nothing else to bestow, he gave his casula to him. Proceeding thence to Inis-Cathaig, St. Senan, admonished by God, went forth to meet him, and giving him a casula, said, "It is not meet that a priest should travel without his cowl." St. Ciaran afterwards, from Clonmacnoise, sent back the casula to Senan, and in after times it was preserved as a priceless relic in Inis-Cathaig.

The first church erected by Ciaran was at Isell-Ciaran, which place was presented to him by Cobhthach, son of Breacan. It was here that one day while sowing corn in a field, Ciaran threw into the bosom of a poor man who asked an alms, a handful of corn which was at once changed into gold. From Isell-Ciaran our saint proceeded to Inis-Ainghin, i.e., "Hare Island," in Lough Ree, and many disciples flocked thither to him. There was a religious man on that island, of the name of Daniel, and he was a Briton. He was tempted by

College, Dublin, and is classed H. 2, 16. It treats not only of the foundation of Clonmacnoise, but also of the succession of Diarmid, the son of Fearghus Ceirrbheoil, in the sixth century, in whose reign Tara was deserted and ceased to be occupied by the Monarchs of Erin.

The second proof I advance is to be found on the face of that magnificent stone cross still standing within the precincts of this venerable Abbey. On this beautiful work of art, and one admittedly equal to the highest efforts of genius and skill in this department, are sculptured many subjects of deep interest. Amongst them are to be found two figures representing two men holding an erect pole between them. Now, whatever date may be assigned to the erection of this noble cross (and I admit it to be a controverted point amongst the learned), there is no doubt that the figures referred to were intended to commemorate the manner of the foundation of the "Eglais Beg," the history of which then at least was implicitly believed. Indeed, these figures seemingly wish to say it was thus Clonmacnoise was founded.

I will now leave this splendid work of art, with the intention of returning to its figures and history before I have finished this book, and go back to St. Ciaran.

We left him with the Monarch Diarmid, holding his hand above the king's hand, in planting the first pole of the little church. Thus was commenced and raised by these two great men the first church of that group which afterwards became so celebrated.

Satan, and became jealous of Ciaran. Our saint, in token of forgiveness, bestowed on him "a royal goblet, adorned with three golden gems," and the Briton, overcome by this generosity, did penance, and gave over his church to Ciaran.

One time as Ciaran was seated with the brethren at Inis-Ainghin, he told them to go down to the port, that there they would meet their future abbot. When they arrived there they found none but a tender youth from the neighbouring territory. They returned and told this to Ciaran. He said to them, "Return, nevertheless, and welcome him, for he shall be your abbot after me." He was then brought to Ciaran, and, being tonsured, became a loved disciple of our saint. The Life adds: "This was Enna Mac Ui Laighsi, a most holy illustrious man before the Lord, and it was he that was abbot after Ciaran."

A man from Corco Baiscinn (in the County Clare), came to visit Ciaran. His name was Domnan, and he and Senan had the same mother. "What do you desire, and whither do you go?" asked Ciaran. "I seek a place where I may rest in the service of God," replied Donnan. Ciaran embraced him, and soon after bestowed the monastery on him, and taking his leave, gave to him the copy of the gospels and his bell, and left also with him his bell-ringer, *i.e.*, Maelodhrain. Three years and three months Ciaran lived in Inis-Ainghin, and then he proceeded to Ard-Mantain, near the Shannon. Having rested there awhile, and contemplating the beauty of its scenery, he said, "If it is here we remain we shall have much indeed of the riches of this world, but the souls sent to heaven from it shall be few." Thence he proceeded forward till he came to Clonmacnoise, then called Ard-Tiprait, "here will we stay," he said, "for numerous will be the souls that will ascend to heaven from this spot."

It is stated in ancient records that the king not only aided the saint with his own hands in the erection of the sacred edifice, but also in the construction of the humble cell adjoining, in which Ciaran lived and died.

The king was to the saint, in a temporal sense, friend, brother and father. To Ciaran, Diarmid was a beloved name, "*Carum et venerabile nomen.*" For there was another Diarmid, and he was his spiritual teacher, friend and father. St. Diarmid, of the Seven Church Island, Lough Ree, in the Shannon, was he. He was not only Ciaran's spiritual director and teacher for a time, but he also baptized him.*

Assuming this statement to be an historical fact (and it is supported by respectable authorities), it would favour the opinion asserting Mag Ai, County Roscommon, to be the birthplace of Ciaran. For St. Diarmid lived and died in Inis-clothran, or Inchclerdun, now commonly known as Seven Church, or Quaker's Island. The latter name it got, because a Quaker took up his residence on it some years ago. Bathed by the spreading and majestic waters of the Shannon in Lough Ree, this island adjoins Roscommon, and would be within easy distance of Mag Ai, for the baptismal regeneration of Ciaran.

I cannot leave this truly romantic and charming spot, and St. Diarmid, without recording what Mr. O'Donovan tells us he heard on the occasion of his visit to these parts, when engaged on the Ordnance Survey. He states that the boatmen (three in

The Life adds : "It was on the 10th of the Kalends of February that Ciaran took up his abode in Clonmicnoise, on the 10th of the moon, a Saturday. Eight persons formed the company, viz. :—Ciaran, Aenghus, Nac Nisse, Caelcholum, Mulioc, Lugna, Mac hui Mogalaim, and Colman mac Nuin. When Ciaran planted the first post of the Cathair of Clonmicnoise, Diarmaid Mac Cerbhaill, who was present, joined him in his work. Ciaran blessing him said, "Though few are your companions to-day, to-morrow thou shalt be the King of Erin." This was verified, for on that night, Tuathal Maelgarbh, King of Erin, was killed, and Maelmor, who slew Tuathal, was immediately slain, and Diarmaid was summoned to assume the sovereignty. This king proved himself grateful to St. Ciaran and his brethren, and bestowed on him rich gifts of land, and no fewer than one hundred churches. After commemorating some miracles of our saint, the Life thus continues : "Only four months did Ciaran dwell in the newly-erected monastery, when his soul went to heaven, on the ninth day in the middle month of the harvest. When his death approached, he prophesied with great sorrow, that wicked people would wage a bitter persecution against his monastery, towards the end of time, and he told his religious brethren not to fix their thoughts on dwelling there, but to turn their affections wholly to heaven, that thus all might be united there. And Ciaran was in the Eclais Beg (*i.e.*, the little church), when his death came upon him, in the 33rd year of his age, on the fifth of the ides of September, on a Saturday, the fifteenth of the moon's age. He said, 'Let me be taken a little distance out,' and when he saw the wide expanse of heaven over him, he said, 'Narrow is the way which leads to heaven.' But the brethren who were with him said, 'Not to you, O

* Some say he was baptised by the Deacon Justus.

number) who rowed him to Seven Church Island, declared that they saw, three weeks previously, about noonday, a tall and stately figure walk with measured step along the waves from this island towards Athlone. They asserted they saw (each and all) at the same time the apparition, plainly and distinctly, as far as their vision could reach, in the direction of Hare Island, and that they believed it to be the form of St. Diarmid, or, at least, one of the saints belonging to the island.

Be that as it may, the inhabitants of the parish of Cashel have a profound veneration for the memory of St. Diarmid. Tradition handed it down to them from sire to son, and to-day his memory is in benediction amongst them almost as freshly as it was ages ago. Under the devoted and enlightened pastorship of the distinguished P.P., the Rev. Michael Gilligan, who now guides the religious destiny of this people, we may truly say the saint's honour, veneration, and memory are in safe keeping. His feast falls on the 10th January.

Ciaran was the worthy son of such a spiritual father.

And here I may make a little digression.

His Eminence Cardinal Moran, Archbishop of Sydney, tells us, with all that grace and accuracy for which his historic pen is so remarkable, when writing on Irish Ecclesiastical affairs, that Ciaran and St. Colomba met in the halls of the great schools and were intimate friends. In his life of the future Apostle of Iona, the Cardinal incidentally remarks that Colomba, like Ciaran Macant-sior, was placed from his earliest age under the guidance of a pious and holy priest. Whilst under his guardianship, Adamnan

Father, shall it be narrow.' 'I do not know,' replied Ciaran, 'that any part of the Gospel declares it easy to me, and David, son of Jesse, and the Apostle Paul feared this way !' Then the brethren removed the stone pillow that his head might have a little ease, but Ciaran had it at once replaced under his head, saying, 'that he who does not persevere shall not receive his crown.' Angels now filled the space between heaven and earth to accompany his soul. He was brought back into the Eclais Beg, and, raising his hands, he blessed the brethren, and directed them to close the church upon him, whilst he would converse on heavenly things with St. Coemghen (*i.e.*, Kevin), of Glendaloch, and St. Coemghen blessed water and sprinkled the place all around, and then gave, for the last time, the holy communion to the dying saint. St. Ciaran gave his bell as a parting pledge of his affection to St. Coemghen, and (the writer of the Life adds) this is called the Boban Coemghen at the present day."

It is recorded that many of the holy people throughout Ireland were dissatisfied at the gift of one hundred churches made to St. Ciaran by King Diarmaid, and St. Columbkille pronounced his death a happy event, as it saved him from a gathering storm (Colgan, Trias, page 457b).

St. Columbkille held our saint in the highest veneration. A Latin hymn which he wrote after St. Ciaran's death is still extant, in which he commemorates his virtues, thanking God for sending to the world so great an apostle and styling him the Lamp of this Island :—

"Quantum Christi, O Apostolum,
Mundo misisti hominem !
Lucerna hujus insulae
Lucens lucerna mirabilis." (Trias, p. 472.)

informs us, that an angel appeared to Colomba and asked what special virtues he desired most. The saintly youth replied that he desired before all others "virginity and wisdom." Not long after, Colomba being engaged in prayer, three maidens arrayed in heavenly light, appeared before him. But the holy youth heeded them not. They asked, "dost thou not know us?" He was silent. "We are the three sisters, *Virginity, Wisdom, and Prophecy*," and we are sent by God to be your inseparable companions during your earthly pilgrimage."

At another time, while Ciaran and Colomba were engaged in their studies under the same collegiate roof, two brilliant lights were observed in the heavens, having their rays concentrated on the monastery. One was silvery as the moon and the other golden as the sun. The holy Abbot and Bishop Finnian, afterwards stated in his explanation of this vision that Colomba would be as the golden sun, whilst Ciaran Macantsoir would shine as a silvery light on account of his virtues and his deeds. The prophecy was literally verified. These two great and holy men shone in their day, and, I may add, to the present time, the one as the sun and the other as the moon, in our collegiate and monastic horizon.

And now my memory goes off to the Angelical Doctor and the vision he had in the church of St. Dominick, at Naples. St. Thomas was in the habit of praying in the church before the hour for matins, and the friars were aware, but more especially Father Reginald, that the angelical received extraordinary favours from our Lord on such occasions. Fra Dominico being anxious

The same great saint when proceeding to Iona wished to bring with him two handfuls of clay from the grave of St. Ciaran. On getting into the eddy of Corryvreckan, when there appeared to be no hope of safety, he threw this precious relic into the sea, and his boat passed unharmed through that danger (Trias, page 457b, and Reeve's Adamnan, pages 24 and 263). St. Columbkille was only in his 30th year at the time of our saint's death, but we learn from Adamnan that he in after life returned to visit the spot hallowed by his remains. The religious went forth to welcome the bosom friend of their holy patron. "The whole of them," says Adamnan, "singing hymns and praises, conducted him to the church, and to guard him as he walked from the pressure of the multitude, a barrier, formed of pieces of wood bound together, was carried by four men, who timed their steps with his."

Almost all the ancient authorities agree that St. Ciaran died at the early age of thirty-three years. The various annals, however, do not agree in assigning the year of the saint's death. The *Chronicon Scotorum*, however, which, being composed in Clonmacnoise, is justly esteemed the most accurate and trustworthy of our records regarding this monastery, registers the birth of St. Ciaran in the year 512: "*Nativitas Sancti Ciarani filii artificis*," and his death in the year 544. "Ciaran the Great, son of the carpenter, quievit in the thirty-third year of his age, in the seventh month also after he began to build Cluain-mic-Nois." This opinion has also in its favour that it was in 544 Diarmaid assumed the sovereignty of Ireland (See Dr. Todd's list of the Monarchs of Ireland, in *Memoir of St. Patrick*, page 256); whilst, from the life of our saint, it is manifest that the foundation of Clonmacnoise must be

to witness St. Thomas in the enjoyment of these spiritual favours, concealed himself one night in the church. Thomas came in when all were at rest, and approached the crucifix of our Lord, in the chapel of St. Nicholas, and remained there a considerable time. He was afterwards lifted two cubits in the air in an ecstasy, and so remained for a long time. Whilst the saint was entranced, Fra Dominico heard Christ's voice distinctly saying from the image, "Thoma, bene scripsisti de me; quam recipies a me pro tuo labore mercedem?" "Domine non nisi te," was the answer. I know there are some who read visions with sceptical and unbelieving eyes. I know they would as soon give credence to the dream of Socrates and the coming of the young swan from the groves of Academus and nestling in his bosom, and then soaring aloft, "how she sang sweetly over him." As well might it be expected that the un-Catholic mind would believe in the tale of the bees, said to have poured honey into the mouths of infants fast asleep in the bowers of myrtles on Mount Hymettus.

Such persons, however, do not know anything of God's ways and relations to his saints. They rejoice in their hard heads, and we do not envy their joy.

I have observed already that Diarmid of Church Island, in Lough Ree, was the spiritual father, friend, and teacher of Ciaran's early life; whilst Diarmid the monarch was his temporal friend and supporter. I will now add that another Diarmid was privileged to attend St. Columba in his last moments in Iona, and to speak to him the last words before the altar in the

referred to the same period, and that a few months later our saint was summoned to receive his reward. (See *Chronicon Scotorum*, published under the direction of the Master of the Rolls, and edited by W. H. Hennessy, Esq., in 1866.

The memory of St. Ciaran was, immediately after his death, held in the highest veneration throughout Ireland. St. Cumman, in his famous Paschal Epistle, reckons him among the "Patres Priores" of the Irish Church. Alcuin, too, names him as a bright ornament of the Irish nation, "Cheranus Scottorum gloria gentis." In all the ancient lists he is commemorated as one of the twelve great apostles to whom Ireland gave birth, and also as one of the eight founders of monastic rules in our island. His feast is marked on the 9th of September, in the Martyrology of Tallaght and all our other Martyrologies. St. Angus, in his Felire, thus celebrates him on that day:—

"A great solemnity that fills territories,
That impels fast-going ships,
The son of the carpenter, more noble than kings,
The glorious festival of Ciaran of Cluain."

In the gloss it is added:—"Thirty-three years was his age when he died. The three worst counsels that were ever acted on in Erin, by advice of saints, were the shortening of Ciaran's life, the exile of Columbkille, and the expulsion of Mochuda from Rahin." The Martyrology of Donegal has the following particulars regarding him on his feast-day:—"Ciaran, son of the carpenter, Abbot of Cluain-mic-Nois; Beoaidh was the name of the carpenter, his father;

chapel at Iona, on that memorable Sunday morning, the 9th June, 597, when Columba's virginal soul went back to his Creator.

Another reference, during their earthly life, to Ciaran and Columba, and I have finished.

One day, in the course of conversation between these young Saints, the new church which the holy Abbot Mobhi had just erected was made mention of.

Ciaran said he wished "it were full of holy men who, by night and day, would sing the praises of God." St. Columba said "he would wish it were filled with silver and gold, to afford relief to Christ's poor and build churches and monasteries."

The venerable Abbot heard of what they said, and prophesied that those holy youths would receive favours from heaven in accordance with their pious wishes. The prophecy was literally fulfilled in Ciaran's case, not during his earthly life, it is true, but not long after his life in heaven began. Young and old, peasant and prince, the votary of learning and the aspirant to evangelical perfection, noble and king, crowded to Clonmacnoise in search of peace, wisdom, and virginity.

A celebrated pagan poet represents the human race in anxious pursuit of a place called Olympus, where, in rich poetic fancy, he dreamed there was an ever tranquil abode of the gods, never shaken by winds, nor wet by showers, nor covered by snow, where the hardened frost does not annoy, and the sky is ever pure and cloudless, and a bright glory overspreads.

"Apparet divum numen, sedesque quietae
Quas neque concutiunt venti, nec nubila nimbeis
Aspergunt, neque nix acri concreta pruina
Cana cadens violat; semper sine nubibus aether
Integer et large diffuso lumine ridet."

Darerca, daughter of Ercan, son of Buachall, son of Glas, the poet of the Ciarraighe, of Irluachair, was his mother. He was of the race of Core, son of Fergus, son of Ross, son of Rudraighe, thirty-three years was his age when he yielded his spirit to heaven. Cuimin, of Condeire, states in the poem which begins 'Patrick of the Fort of Macha loves,' &c., that Ciaran never looked upon a woman from the time of his birth, and never told a lie. Thus he says:—

"The holy Ciaran, of Cluain, loves
Humility, from which he did not rashly swerve;
He never uttered a word that was false,
Nor looked upon woman from his birth."

"It was Ciaran that composed the celebrated poetical lay which begins, 'An rim a ri, an richid rain,' asking of God a prolongation of life that he might perform more labour and service to Him. Great are his signs and his miracles as is evident in his life. A very ancient vellum book states that Ciaran of Cluain, was, in his habits and life, like unto John the Apostle."—Martyrology of Donegal, page 241. The Irish Life in the Book of Lismore ends with the following beautiful eulogy of our saint:—"There is no one who could fully enumerate the virtues and miracles performed by St. Ciaran, for there was no one of greater charity and mercy, of greater labour, abstinence, and prayer, of greater humility and assiduity, of greater gentleness and mildness, of greater

Tennyson, in his "King Arthur," translates it briefly and beautifully :—

"Where falls not hail or rain or any snow,
Nor ever wind blows loudly."

Such places the pagans, of course, never found, except in poetic dreams. It is, however, certain that St. Ciaran and men like him did establish, at Clonmacnoise and elsewhere, not such an elysium as refined Grecian and cultured Roman sighed for in vain, but an abode of sanctity and peace, prayer and labour, study and learning, sacrifice and song, in honour of the one true God and the ever Adorable Trinity, and for man's real happiness. In this old monastery of Clonmacnoise and elsewhere were fully realised, in the spiritual and mystic sense, what Virgil wrote :—

"Conspicit ecce alios dextra laevaue per herbam,
Vescentes, laetumque choro paeana canentes,
Inter adoratum lauri nemus ; unde superne
Plurimus Eridani per sylvam volvitur amnis.
Hic manus, ob patriam pugnando vulnera passi,
Quique sacerdotes casti, dum, vita manebat,
Quique pii vates, et Phoebos digna locuti."

AEN. vi. 656.

But let me return from this digression to the saint and the king. Soon after they had erected the little church and cell, Ciaran was called to the reward of his labours.

In the year immediately following the laying of the foundation, a terrible pestilence swept over the land, carrying with it many a young, as well as middle-aged, useful and vigorous life.

diligence towards the Church of God, of greater daily labour before the approach of night. He never indulged his body with leisure or idleness, he never drank milk or ale until it was one-third water, he never ate bread until a third of sand was mixed with it. He slept not except on the naked clay ; under his head there was nought but a stone for a pillow ; and he never used linen or woollen garments next his skin. He was a man of eminent choice merits before God, like Abel ; a man of earnest appreciation of the Lord, like Enoch ; a faithful pilot of the ark of the Church amidst the waves of the world, like Noah ; a true pilgrim with firmness of piety and faith, like Abraham ; a merciful man, forgiving from the heart, like Moses ; a devout, patient man amidst sorrows and tribulations, like the afflicted Job ; a melodious, delightful psalmist to God, like David ; a vessel of true wisdom and true knowledge, like Solomon ; an immovable rock on which the Church was founded, like Peter the Apostle ; prime universal preceptor, and select vessel for proclaiming truth, like the Apostle Paul ; a man full of the grace of the Holy Ghost, and of virginity, like John, the bosom foster-son. It is on account of these, and many other good deeds, that Ciaran's soul is with the citizens of heaven. His relics and remains are here attended with honour and reverence, with daily virtues and miracles, and though great is thus his honour, greater shall it be in the unison of the saints of heaven, when, in incorruptible body and soul, on the day of the great assembly of judgment, as the reward of his teaching, he shall sit in judgment with the Redeemer whom he served."—Book of Lismore, MS. in R. I. A., fol. 78, seq.

As regards the relics with which Clonmacnoise was enriched, must be

To this terrible plague Ciaran fell a victim. In the 33rd year of his age (a remarkable year), quievit in Domino, A.D. 549, and it is added, in the Annals of Clonmacnoise, that his body was buried in the "Little Church" at Clonmacnoise: "Beati mortui qui in Domino moriuntur." His feast is celebrated on the 9th of September, each recurring year, and during the Octave, in this Diocese of Clonmacnoise, where it is a double of the first class. The present Bishop of Ardagh and Clonmacnoise, Right Rev. Dr. Woodlock, having compiled from the Bollandists proper Lessons for the Second Nocturn of the Office of our Saint, obtained for them the approbation of the Holy See, through the good offices of the Right Rev. Dr. Moran, Bishop of Ossory, now Cardinal Archbishop of Sydney, who kindly revised the manuscript.

"Sancte Kierane, ora pro nobis."

I am aware that the year of the death of this great man, of whom St. Columba wrote in his poem of praise—

"Quantum Christi, O Apostolum mundo misisti hominem
Lucerna hujus insulae lucens lucerna mirabilis,"

has been variously stated. I am aware that the Bollandists have attempted to prove that he lived until A.D. 570, but the year already given seems to me supported by the ablest and most accurate writers. Archdall, Ussher, Ware, Lanigan, support this date, and the Four Masters in some editions, whilst in others the date is fixed at 548. And now, standing on the hal-

reckoned the famous Imda Chiarain, or cow-hide couch, on which St. Ciaran expired. It was venerated as a most precious relic, being hallowed by the death of our saint, and it was regarded as a special privilege to permit those who were infirm to repose upon this couch. The Annals of Clonmacnoise state that the remains was interred within the "Eglais Beg," or Little Church, in which he died; and hence in aftertimes it was known as "Teampul Chiarain." The Irish Life also says, that besides the relics of its founder, it was hallowed by the remains of many thousand "with the relics of Paul and Peter which Benen left, and which are there enshrined; and the relics of MacDall, that is a disciple of the Prophet, and the shrine of the aiged, that is to say, the Prophet which a certain pious person saw transported by Angels to Ciaran's burial place." It must be remarked that the contraction used in this last passage for the word Prophet is ambiguous, it probably, however, refers to Caencombrice, who was venerated as a Prophet in Clonmacnoise, as we see in the Martyrology of Donegal, page 199. In Miss Stokes's Christian Inscriptions, page 76, there is an ancient Irish poem on Clonmacnoise, which ends with the strophe:—

"There are a hundred Ciarans saints of high heaven,
With Peter and Paul, witnesses of truth,
And the silver shrine of the chief Virgin,
In the city of the prayerful one."

In the vellum MS. preserved in Trinity College Library, Dublin (H. 2, 7, col. 232), there is also an Irish poem entitled "The Prayer of Protection of Ciaran," which has the following strophes on the heavenly treasures of Clonmacnoise:—

"There are great virtues
In the cemetery of noble Cluain;
It is the same to be in its clay
As in the burial-place of Rome."

lowed spot where this sad event took place, and looking around at all that remains of his shrine and those of the great saints and scholars who succeeded him, one is reminded of the words of a very distinguished poet—

“ Even the faintest relics of a shrine
Of such a worship wake some thoughts divine.”

The memorials scattered over this plain, where the “Arts” of Ireland once found their centre, where the schools of Ireland collected promising youths, kept them for a time, and then, like the Trojan horse, sent them out, full of varied erudition, consummate piety, practical sympathy, with Kieran’s motto (“Do to others as you should like others to do unto you”), and therefore ready for the proper discharge of every serious and important duty, are fading away. Two beautiful specimens of ancient stone crosses, numerous antique gravestones, two majestic round towers, the ruins of more than eight churches, presenting interesting varieties of Christian architecture, together with a few old trees of apparently equal antiquity—the lone survivors of the vast woods of Clonmacnoise—casting their shadows over the lonely graves of the dead, remain to testify, even in their dilapidated condition, the refinement of our fathers at the close of the ninth century. There also remains the ancient causeway on the right, leading along the river to the nunnery, once repaired by Devorgilla; and on the left are the ruins of an old castle, once the palace of the bishops (some think),* now tumbled about

“ The relics of Paul and of Peter,
The seamless garment of our Lord,
With the smooth hair of Mary,
They are in its Urdam (*i.e.*, Sanctuary).

“ Interred within the Urdam
Are the founders of the Rath,
With one hundred and four
Who neglected not the hour of prayer.

“ With Domnan and Toeha,
And Silan, the learned leper,
With Moedog, of fair countenance,
With Fergus, with Enna.

“ With Odhram and Caeman,
And Fursa, heavenly, venerable, austere
With Lugna and Gother,
With Sother and Bernard.

“ Close to the Urdam on the north,
In a very slender house (teeh),
Are twelve men whose prayers
Would make even hell a heaven.

“ Close to the Urdam on the south,
There are four—it is right to mention them
They would light up earth as heaven
Did they come to visit it.

“ Nine thousand with nine score
And nine are the saints, as I recall,
Not feeble their daily invocation,
Who rest beyond under the Taraill

* Most probably it is De Lacy’s Castle.

in such a fantastic fashion, as that it cannot be said to be either lying or standing, and yet presenting such a pile of huge masses of dangerously inclining stonework, as to remind one of the *Leaning Tower* at Pisa. It holds its threatening and unsteady position on a rath or mound, surrounded by a fosse. However, if we closely examine and compare them with other similar ruins, or with existing monasteries in Europe, I think that, even in their decayed and crumbling condition, we shall find much to admire and console us for the loss they bespeak. Just as our grief is sometimes alleviated by looking on the portraits of departed friends and recalling their virtues, so, too, these unroofed edifices remind us of the saintly and fair forms, the kindly and edifying demeanour, ever-dauntless courage and self-sacrifice, of the good friends and fathers who lived and ruled here, and thus bring consolation to our hearts. But their home is now deserted and unroofed.* The noise of royal carriages and the voices of royal visitors are no longer heard around the sacred spot. The procession of pale-faced, ascetic monks, clothed in the rough garments of the early ages, moving out slowly and solemnly to meet the dead bodies of kings, nobles, and chieftains, and convey them to their quiet graves, amidst the harmonious chanting of the psalms and prayers for the dead, is no more seen.

“ Cluain is entitled to reverence,
For its tower and its Grianan;
Nor should be omitted in our poem
The beautiful Bearnan of Ciaran.

“ The blessing of the Keeper of the Bearnan,
And the blessing of Ciaran of Cluain,
Both descend alike
Upon every repentant head.

“ His Bachall and his Ceolan,
And his Mata-malla,
And his gospel of friendship,
Are not without comfort to chiefs.

“ The noble Ornach
Which accompanies the men of Edar,
And the victorious Boban,
It is a jewel of hostings.

“ To partake of the rightful privileges
Of all these relics,
Hasten to the holy shrine,
Ye Kings and royal Chiefs.”

—*Monasticon Hibernicum*,

Edited by CARDINAL MORAN.

* It is hoped one of these churches will soon be re-roofed for sepulchral purposes. It is a pity that the most celebrated Campo Santo in ancient Ireland (almost all the royal families had a burial-plot there) should be without a mortuary chapel wherein the ceremonial for interment might be performed according to the full *rite*.

I.

“ Life and Thought have gone away
Side by side,
Leaving door and windows wide ;
Careless tenants they !

II.

“ All within is dark as night,
In the windows is no light,
And no murmur at the door,
So frequent on its hinge before.

III.

“ Come away ; for Life and Thought
Here no longer dwell ;
But in a city glorious—
A great and distant city—have bought
A mansion incorruptible.
Would they could have stayed with us.”—*Tennyson*.

And now I ask the following question :—

Was the Eglais Beg or Little Church erected at Clonmacnoise of wood or stone? Before attempting an answer to this question, it may be well to observe, that a difference of opinion exists amongst the most learned investigators in the architectural department of Irish ecclesiastical remains regarding the period at which building in stone and mortar was commenced in Erin. On one side we have Sir James Ware and his very able editor Harris, Sir William Petty, Dr. Thomas Molyneux, Dr. Ledwich, and the learned Dr. Lanigan asserting, and supporting by grave arguments, that the Irish did not begin to build with stone and mortar until the twelfth century. On the other side we have Dr. Petrie and Dr. Matthew Kelly, of Maynooth, and others of acknowledged learning, maintaining that the churches of Armagh, in the early part of the ninth century, were certainly of stone, and that most probably these churches were the buildings erected by St. Patrick and his immediate successors.

These same learned writers furthermore maintain that the abbey and cathedral churches throughout Ireland, from the introduction of Christianity, were generally of stone. In support of the former opinion, Harris, in his edition of Ware, writes as follows :—“ Malachy O’Morgair, Archbishop of Armagh (who died in 1148), was the first Irishman, or at least one of the first, who began to build with stone and mortar, of which his contemporary, St. Bernard, gives this account :—‘ Malachy thought it incumbent on him to build a chapel of stone at Bangor, like those he had seen in other countries ; and when he began to lay the foundation of it, some of the natives were astonished at the novelty, because such buildings were never seen before in that country.’ ”

And a few words after, he introduces an ill-natured fellow,

and puts this speech in his mouth:—"What has come over you, good man, that you should undertake to introduce such a novelty in our country? We are Scots—*i.e.* Irishmen—not Gauls. What levity is this? What need is there of such a proud and unnecessary work? How will you, who are but a poor man, find means to finish it? And who will live to see it brought to perfection?"

We also find an account, given by the same St. Bernard, that the same St. Malachy had, some years before, built a chapel in the same place, made, indeed, of planed timber, but well jointed and compactly put together, and, for a Scottish (that is, an Irish) work, elegant enough. And Sir William Petty has written, in his "Political Anatomy of Ireland," c. 5, p. 25:—"There is at this day no monument or real argument that when the Irish were first invaded (by the Anglo-Normans) they had any stone housing at all, any money, any foreign trade, nor any learning, but the Legends of the Saints, Psalters, Missals, Rituals, &c.; nor geometry, astronomy, anatomy, architecture, engineering, painting, carving, nor any kind of manufacture, nor the least use of navigation or the military art."

Dr. Molyneux and Dr. Ledwich follow up the same line of argument, and bring to their aid the Venerable Bede, who stated that Finian, who had been a monk at the monastery of Iona, after he was made Bishop of Lindisfarne, "built a church fit for his episcopal see, *not* of stone, but altogether of sawn wood, covered with reeds, after the Scotie, *i.e.*, the Irish manner." *Fecit ecclesiam episcopali sedi congruam, quam tamen more Scotorum non de lapide sed de robore secto, totam composuit atque harundine texit.* Besides, they cite a passage from the writings of Tirechen, on the life of St. Patrick, preserved in the Book of Armagh, a MS. supposed to be of the seventh century, in which the following statement is found:—"When Patrick went up to the place which is called Foirgea of the Sons of Awley, to divide it among the sons of Awley, he built there a quadrangular church of moist earth, because wood was not near at hand." "Et ecce Patricius perrexit ad agrum qui dicitur Foirrgea, filiorum Amolingid et fecit ibi ecclesiam terrenam de numo quadratam quia non prope erat silva." And in the life of St. Monena, compiled in the twelfth century by Conchubran, and quoted by Ussher, it is stated that she founded a monastery, which was made of smooth timber, according to the fashion of the Scotie nations, who were not accustomed to erect stone walls or get them erected. "E lapide enim sacras aedes efficere tam Scotis quam Britonibus morem fuisse insolitum ex Beda quoque, didicimus, indeque in S. Monnenae monasterio, ecclesiam constructam fuisse, notat Conchubranus, tabulis de dolatis, juxta

morem Scoticarum gentium ; eo quod macerías Scoti non solent facere nec factas habere." Even the learned Dr. Lanigan, so anxious to uphold the fame of ancient Ireland, wrote the following words:—"Prior to those of the twelfth century, we find very few monuments of ecclesiastical architecture in Ireland. This is not to be wondered at, because the general fashion of the country was to erect their buildings of wood, a fashion which in great part continues to this day in several parts of Europe, and, consequently, as their churches also were usually built of wood, it cannot be expected that there should be any remains of such churches at present." Such being the opinion of the learned and laborious Dr. Lanigan, it can scarcely be wondered at that the English and Scottish writers on architectural ecclesiastical antiquities should have laid it down as a fact that the Irish were unacquainted with the art of building with lime and stone previously to the Anglo-Norman invasion. They furthermore have asserted that the Irish monks who settled in Iona, in the sixth century, were wholly unacquainted with buildings in stone and mortar. Thus Pinkerton, vol. ii., p. 141, writes:—"Ancient monuments of the British Scotch there are none, save cairns of stones used as sepulchres and as memorials. These were adapted to Celtic indolence, while the Gothic industry raised vast stones instead of piling small ones ; nor are any cairns found in Gothic countries, so far as I can learn, except such as are very large. The Celtic churches, houses, &c., were all of wattles, as are the barns at this day in the Hebrides, so that no ruins can be found of them. The early cathedral of Iona must have been of this sort, and it was burned by the Danes in the ninth century. The present ruin is not older than the thirteenth century. In the twelfth century, St. Bernard represents a stone church as quite a novelty even in Ireland."

To this formidable phalanx of writers against stone churches in Ireland before the thirteenth century, Dr. Petrie opposes himself, supported, as many think, by most able and conclusive arguments. Before I attempt to produce any of them, it may be well to observe that he admits the Scotie mode of building with wood prevailed generally in Ireland up to the twelfth or thirteenth century in respect to a particular class of buildings, *i.e.*, monastic houses and oratories.

In the next place, I have to observe that the learned Doctor joins issue with his opponents only on this one question, namely, the materials of which the Irish churches were composed up to the twelfth or thirteenth century. They say, of wood ; he says, no, but of stone, at least in the churches connected with bishoprics and abbacies. I shall now put forth some of his proofs. In the Annals of Ulster and of the Four Masters, we find at the

year 1125 the following statement:—"Operimentum factum et optimum tectum et istud tectum integre super ecclesiam cathedralis lapideam magnam Ardmachanam postea totum tegulis coopertum a Celso vicario Patricii, in trigessimio anno supra centessimum, a quo non fuit tegulis contectum totum." A.D. 1125, Four Masters: "Quinto Id. Januarii operimentum factum et tectum integrum factum supra ecclesiam cathedralis lapideam magnam Ardmachanam, postea totum tegulis coopertum a Celso Vicario Patritii, in trigessimio anno supra centessimum ex quo non fuit tegulis opertum totum usque ad id." And Colgan writes, A.D. 1125:—"Quinto Idus Jan. tegulis integre contecta et restaurata est ecclesia Cathedralis Ardmacana per sanctum Celsum Archiepiscopum postquam per annos centum triginta non nisi ex parte fuisset contecta." Hence it follows that the great church of Armagh, burned in 995, was a stone building, and remained without a roof for one hundred and thirty years. It also follows that it was a church of considerable magnitude. This statement is confirmed by the Four Masters and Colgan, in his "Acta Sanctorum," cap. 14; also in the Annals of Armagh, where we are told that Gelasius, Archbishop of Armagh, erected a lime-kiln of enormous size for the purpose of *repairing*, not *building*, the churches. A.D. 1145: "A lime-kiln, which was sixty feet every way, was erected opposite Eamhain-macha by Gillamacliag, successor of St. Patrick, and Patrick's clergy in general." In the Annals of Ulster it is written, A.D. 839: "Combustio Ardmachae cum Nosocomiis (*i.e.* oratoriis), et ecclesiis lapideis suis." The Annals of the Four Masters record the same sad event as committed by the Danes in the same year, and use the Irish word Damhliag. Now, the best Irish scholars admit this word to signify a stone structure, in fact, a stone church. The Annals of Clonmacnoise, at the year 837, tell us of the same burning, and use the same Irish word. Colgan, A.D. 839, writes: "Ardmacha cum sua Basilica aliisque sacris aedibus incenditur per Northmanos."

Now Irish writers on such subjects as that under consideration have used the Latin words ecclesia, templum, Basilica, to express what the word Damhliag does in the Irish language, but never to express a wooden building. The best Irish scholars have also used Cill, egleis or ecleis Tempull Regles, as synonymous with Damhliag and ecclesia and Basilica. They used a different word, *i.e.*, Duirteach, to express another class of buildings, *i.e.*, wooden, which is rendered into Latin by the word oratorium. Hence the conclusion follows that not only where the early Irish churches are referred to by our Annalists, over the words Damhliag, Cill, ecleis, tempull, we are to infer the structure was of stone.

Petrie proves these assertions, by copious references to the Four Masters of Ulster, and of Tigernach, at the years 839, 890, 907, 915, but principally at 1020, where reference is made to the great stone church of Armagh. It appears, therefore, beyond all reasonable doubt, that there was a stone church at Armagh, in the middle of the ninth century. Moore, who generally followed the opinion of Harris and his school, in his dissertation against those who attributed the erection of the churches of Glendalough to the Danes, maintains that from the year 788, at least, the Irish had stone churches. Petrie continues his argument thus—"It has been already shown that, in the ninth century, there was a great stone church at Armagh." Now, there are strong reasons for supposing it was the very church erected by St. Patrick. The most ancient annalists and biographers of St. Patrick admit that he built a cathedral of considerable dimensions at Armagh, in the year 444 or 445. Its extent is given in the Tripartite Life, ascribed even to the sixth century. "*Istis namque diebus sanctissimus Antistes metatus est locum et jecit fundamenta ecclesiae Ardmachanae juxta formam et modum ab angelo praescriptum. Dum autem fieret haec fundatio et metatio formae et quantitatis ecclesiae aedificandae, collecta synodus Antistitum Abbatum aliorumque universi regni Praelatorum et facta processione ad metas designandas processerunt, Patricio cum baculo Jesu in manu, totum clerum et angelo Dei tanquam ductore et directore Patricium praecedenti. Statuit autem Patricius juxta Angeli praescriptum quod murus ecclesiae in longitudine contineret centum quadriginta pedes (forte passus) aedificium sive aula major triginta, culina septem pedes. Et hae sacrae aedes omnes juxta has mensuras sunt postea erectae.*" The dimensions of the church built by St. Patrick, and that which is known to have been of stone in 838, being the same, may it not fairly be inferred that the church burned by the Danes, in the ninth century, was the original church built by our Apostle in the fifth century. This conclusion is strengthened by Flann, of the monastery, in his great poem on the members of St. Patrick's household. In this interesting account, still preserved in the Book of Lecan, the following allusion is made to the Saint's masons:—

"His three masons good was their intelligence,
Coeman, Cruithneck, Luchraid, strong
They made Damhliags first
In Erinn, eminent their history."

There is another argument contained in the Office of St. Cianan, as given by Colgan. It is found in the following words:—"St. Cianan built a church of stone in this place, *i.e.*,

Duleek, county Meath, and from thence it took the name of Damhliag (*i.e.*, Duleek), for before this time the churches of Ireland were built of wattles and boards. This was certainly one of the first churches built in Ireland of stone and cement. Now Tighernach, an annalist of undoubted authority, of whom I intend to write something later on, because he belonged to Clonmacnoise and was one of its greatest scholars, tells us that Cianan was consecrated a bishop by St. Patrick, and that he died in the year 490, three years before the Apostle himself. He furthermore assures us that Cianan obtained high favour with the Apostle, from whom he received a copy of the Gospels, as a mark of especial esteem and friendship." Tirechan, in his Annals, has the following passage—"De ecclesiis quas fundavit in Campo Breg, primum in Culmine; 2nd, ecclesiae Cerne in qua sepultus est Hercus qui portavit, mortalitatem magnam; 3rd, in cacuminibus Aisse; 4th, in Blaitiniu; 5th, in Collumbos in qua ordinavit Eugenium sanctum episcopum; 6th, aecclesia filio Laithphi; 7th, in Bridam in qua fuit sanctus dulcis frater Carthaci; 8th, super Argetbor in qua Kannanus episcopus quem ordinavit Patricius in primo Pascha." From this it appears certain that the church of Duleek was the eighth stone church erected under the supervision of St. Patrick, in the plain of Bregia. A few other stone churches were probably erected about that period. But there does not appear to be sufficient evidence to warrant the opinion that the Eglais Beg was one of them.

Petrie and O'Donovan think there is no stone building at Clonmacnoise older than the tenth century. Moreover, Clonmacnoise abounded in woods, whilst there is no stone quarry within three Irish miles. Besides the planting of the pole, by the king and saint, bespeaks a wooden edifice.

Mr. O'Donovan visited Clonmacnoise in 1838, and wrote in that same year some very valuable letters regarding it from Banagher, where he stayed whilst engaged on the Ordnance survey of that part of the King's County. These letters are preserved in manuscript in the Royal Irish Academy, where I have been permitted to see them. He states confidently that there are no remains of any building at Clonmacnoise as old as St. Ciaran; that there is no church there as old as St. Fechin's of Fore, or St. Mel's of Ardagh, or any of the seven churches at Inis-clothran, in Loughrea; nor as old as the church at Banagher, Co. Derry. The following are the names of the churches and towers at Clonmacnoise:—

1st. The Cathedral, or Coghlan's Church, as it is called, on account of its having been repaired in 1647 by the Very Rev. Charles Coghlan at his own expense. A mural slab in the

north-western wall has inscribed upon it the following words:—
 “Carolus Coghlan Vicarius Generalis Clonmacnoise, propriis impendiis, hanc dirutam ecclesiam restoravit, A.D. 1647.”

Here it may be interesting to give the following particulars regarding the family of Charles Coghlan, or MacCoghlan, who was a distinguished member of it, for he was of the MacCoghlan sept, lords of Dealbhna Eathre or Delvin Ahra, in ancient Meath. The extent of their country was very considerable. It comprised the greater portion of the present barony of Garrycastle. The name Dealbhna is derived, according to O'Donovan, from tribes of the Dalcassian race, who took the name from Cas, ancestor of the O'Brien tribe of North Munster. The MacCoghlanes were chiefs of great influence and importance in former times. The Annals of the Four Masters, A.D. 1548, place the castles of Ceann Coradh (Kincor) and Feadhan (Fadden) and the monastery of Gallen in their territory, and state that the English plundered that part of it extending from Bealach an fhothair to the Togher of Ceannmona. It appears, therefore, their territory comprised at least the tract from the townland of Balaghanohar, in the parish of Banagher, to the above-named Togher, in the parish of Lemonaghan. Connal McGeoghegan places Lumcloon Castle in the parish of Gallen, in this territory, and septs of the MacCoghlanes at Ieackagh, in the parish of Lemonaghan, Clondowna, now Clonony and Boynean. In the inquisition taken at Castle Geashill, 23rd October, 1612, Esker Castle is placed in the territory of Delvin MacCoghlan. Inquisition taken at Kilcormack, 1617, found the townland of Clongowney, parish of Banagher, in the territory of Delvin MacCoghlan. Colgan, Acta SS., p. 382, places Kilcolgan in the parish of Ferbane, in the same territory. The same writer, in his Life of St. Canoc, patron of the parish of Cloghan, places the monastery of Gallen in the MacCoghlan territory. Tradition in the country styles them MawCoghlanes of the fair Castles of Garrycastle, and states that the following castles belonged to them:—The castles (1) of Clonlyon; (2) Clonmacnoise; (3) Lemonaghan; (4) Clonony; (5) Lackaghmore, in the parish of Lemonaghan; (6) Kilcolgan, Ferbane; (7) Liscloney, in Tisaran; (8) Coole Castle, near Ferbane (Sir John Coghlan lived here in 1590); (9) Garrycastle, in Banagher Parish; (10) Streamstown, in the same parish; (11) Fadden Castle, in Lismagh Parish. It is, therefore, evident that the country of “the Maw” was very extensive. He is thus alluded to by O'Dugan:—

“MacCoghlan is the valorous mainstay
 And prince of delightful Delvin Ahra.”

In 1551 a great Court was held in Athlone, to which

MacCoghlan went, and there obtained his pardon and letters patent to his patrimonial estate or inheritance, and Delvin Eathra became tributary to the king.

The last descendant of this ancient sept who held any position similar to that of his great ancestors was Thomas Coghlan, commonly called "the Maw." He died without issue in the year 1790. He represented the King's County for several years in the Irish Parliament. Colonel de Montmorency thus describes him.—"Thomas Colgan, Esq., 'the Maw,' that is, Mac, for he was not known in his own territory by any other appellation, was a remarkably handsome man, gallant, eccentric, proud, satirical, hospitable in the extreme, and of expensive habits. In disdain of modern times, he adhered to the national customs of Ireland and the modes of living practised by his ancestors. His house was ever open to strangers; his tenants held their lands at will, and paid their rents according to the ancient fashion, partly in kind and the remainder in money. The Maw levied the fines of mortmain when a vassal died. He became heir to the defunct farmer, and no law was admissible or practised within the precincts of MacCoghlan's domain but such as savoured of the Brehon code. It must be observed, however, that most commonly the Maw's commands, enforced by the impressive application of his horsewhip, instantly decided a litigated point. With him perished the rude grandeur of his long-drawn line. His vast estates passed to the son of his sister, the late Right Hon. Bowes Daly, of Dalystown, Co. Galway, who likewise had no children, and who, shortly before his death in 1821, sold the MacCoghlan estate to divers persons.

Many of his days were passed in the pleasant towns of Banagher and Cloghan, in the neighbourhood of which so many of MacCoghlan's celebrated castles and strongholds are still to be seen.

THE LAST WILL OF JOHN COGHLAN.

"In the name of God, Amen. To all about to inspect the present writing, the Pastor, Curates of the Parish of Fuire (Wheery), greeting in the Lord. We make known that, in the presence of us and of the undersigned witnesses, for this purpose specially called and requested, and for this purpose personally appointed, an honest, honourable man, John Coghlan, Knight, my parishioner, lying in the bed of sickness, infirm of body, but sound of mind, weighing and considering that the life of man is short upon earth, that nothing is more certain than death, but nothing more uncertain than the hour, desiring to provide for the situation of his soul and to arrive at the joys of

eternal life, has made his *will* and last *testament*, and arranged it in manner and form following:—

“Imprimis, he commends his soul to the Most High God, his Creator, when it shall depart from his body, and his body to the worms of the earth, wishing it to be *inhumed* in the Church of the Blessed Virgin of Raonach (Reynagh). Next he has willed and arranged all his debts to be paid formally and discharged to the persons to whom they are due. *Item*, the said testator has bequeathed all the goods conferred on him by God to the Church of Cluainmicnois, for the health of his soul, *a cow*. *Item*, to John, the son of Hugh, the priest, *a cow*. *Item*, to the Churches of Gallin Fuire (Wheery), Techsarayn (Tisaran), and Roanach (Reynagh) he has bequeathed *two cows*. *Item*, to the Church of Lea Manchan, a young cow. *Item*, he has bequeathed to Margaret Donadi four large cows and four small ones. *Item*, he has ordered that Solomon MacEgan should not be disturbed as long as he lives in the half quarter of *Cuil* (Cool), thus left him by his father Arthur. *Item*, he leaves the Castle of Coole and the rest of the same village to the Lady Margaret his wife, as long as she lives unmarried; but should she marry, let it be restored to John Coghlan, the son of Sabina, the daughter of Dalachan, as is just, according to the tenor of the intention of the feofment of all other feudal fiefs (tenures). *Item*, he has granted long since to the said John all his unbroken steeds, horses, plate, coats of mail, pots, and all his arms, flasks, and all his other utensils made of tin, and the great *patena* which he lately got by hereditary right from his mother, which donation he now confirms to him. Finally, he has ordered that these his horses be given to the Lady *Unina*, *Una*, or Winny, to wit, Falfrida, Nigra, and Brunda. *Item*, he has ordered that whatever other of movable goods, corn in the blade, cattle, and furniture he may have, be divided into three equal parts, and given, one part to the lady his wife, the other to his daughters Rosina and Dorothea (Dolly), and the third part to John, son of the aforesaid, with six silver vases, which are called in English *torma* (ten dishes), and with two *Cyphi* (silver cups), purchased and made in his (testator's) own name, which eight vessels are not computed in the division. *Item*, he has ordered that the profits of four quarters' tythes, which he lately had in farm for five years, should be divided and given, the third part to the aforesaid lady (his wife), and the remainder to the said John and his mother, and this with the usual incumbrances. And for the performance (observance) of all and singular the premises, the said testator has nominated as his *executors* Patrick Hogay, Archdeacon of Killaloe (Laonsnsem), John Coghlan, the son of Sabina Dalachan, and Hugh Daly. To which exe-

cutors, for fulfilling all and singular the premises, the said testator has made over all his goods whatsoever and wheresoever, revoking every other *will*, if any has been by him made, and wishing that this his *will* should receive confirmation in the best way, mode, and form in which it could and ought to prevail. In testimony of which I, Cormac Dalachan, the aforesaid Curate, have affixed my sign manual to the present *will*. It was made in the house of Solomon MacEgan,* in the village of Coole (Cuile), in the year of our Lord 1590, 10th July.

CORMAC DALACHAN, witness, Curate.

“These underwritten were the witnesses at the time of making this will.

“JOHN DOUIS, a priest. Witness.

“I am NIAL O’SHEILL. I am HUGH O’SHEILL, a witness.

“It was proved by the oath of Hugh Dalachan.”

The above is the translation of the will given by O’Donovan. The original is in Latin.

N.B.—The first mention of the O’Flahillys, afterwards MacCoghlan, in the Four Masters, is so late as the year 1136. How long before that year this Dalcassian tribe had obtained a settlement for themselves east of the Shannon, O’Donovan was unable to determine.

The church which the Very Rev. Charles Coghlan restored was anciently called

TEMPLE MACDERMOTT.

The “Annals of Clonmacnoise” state that, in the year 1100, “the shingles and lower end of the wall of *the great church*, called by some MacDermott’s Church, which had been begun by Cormac MacConnamacboct, were this year repaired and completed by Flathnertagh O’Loynsý.” Local tradition states that it was called MacDermott’s Church because a family of that name purchased a burial-place in it. Mr. O’Donovan states explicitly that it seemed to him somewhat odd that the great cathedral of Clonmacnoise should be called after the MacDermotts of Moylurg† Mr. O’Donovan also thinks that this church is the most modern of them all, and in all its parts, with the exception of one narrow, round-headed window and a stone-roofed chamber, which it lights.

* Solomon MacEgan was the Brehon of the district.

† The Registry of Clonmacnoise states that Tomultach MacDermott, Chief of Moylurg, repaired or built the great Church of Clonmacnoise at his own cost. He died in 1336.

The second church is called

TEMPLE-RI, OR O'MELAGLIN'S CHURCH,

and it lies immediately to the south-east of the cathedral, and has the round tower called M'Carthy's Tower lying on its north side—*i.e.* between it and Athlone. This is the oldest church of the group, it having been unquestionably erected before the introduction of the pointed or Gothic style into this country. Archdall is of opinion that it was erected at the expense of Flann Sionna, King of Meath, and he places the date of its erection in 909, and thus it is called Temple-Ri.

“909.—In this year Flann Sionna, King of Meath, and Abbot Colman MacAillealla founded a church of stone *here*, which was called the Church of the Kings.”

Mr. O'Donovan thinks, notwithstanding Petrie's opinion to the contrary, that this is O'Melaghlin's Church.

TEMPLE-KELLY

is the third church, and it lies east and by north of the cathedral, and is now level with the ground. This was the mausoleum of the O'Kellys of Hy-Many. According to Archdall, Connor O'Kelly and the Hy-Many sept erected a church here, in *the stead of the Hospital*, in the year 1167.

TEMPLE-KIERAN

is the fourth church, and it lies immediately to the east of the site of Temple-Kelly. It is a very small church.

TEMPLE-DOWLING, OR HURPAN,

is the fifth church, and is the most modern of the group, and lies south of the cathedral. It was rebuilt in the seventeenth century, and in Archdall's time was used as the Protestant church of the parish.

TEMPLE-FINNIAN, OR FINNEEN,

is the sixth church. It lies to the north of the cathedral, and at the boundary wall which encloses the cemetery. The smaller round tower is attached to it, which some writers say was erected by Fingin MacCarthy, Prince of Desmond. The following passages, taken from the Four Masters, seem to negative this statement:—“Gorman, who had spent one year over Tobar-Fingin, died on his pilgrimage, at Clonmacnoise, A.D. 610.” The well of Fingin is still in existence, and near this tower. It is thought this well, church, and tower

have been named from the same Fingin; and if he be Finneen MacCarthy, how could the well have been called Tobar-Fingin in the year 610. Moreover, Tigernagh flourished before MacCarthy Fingin was born. The “Chronicon Scotorum” has the following passage:—“A great storm happened in this year (1015), the greatest that had occurred in those times, by which the great oak of Reglis Fingin, at Clonmacnoise, was prostrated.” I cannot find a record of Fingin MacCarthy in any of our Irish Annals. O’Donovan thinks this church, one beautiful arch of which still exists, was erected in the eleventh or beginning of the twelfth century, together with the round tower, which is so well adapted to it. The learned Petrie thinks it is as old as the beginning of the tenth century. The other churches are shown on the map. The remains of them are very scanty indeed.

O’RORKE’S TOWER

is the larger tower of Clonmacnoise, and lies north-west of the cathedral.* This tower was erected at the expense of O’Rorke, Prince of Breffny. O’Donovan thinks it no older than the twelfth century, when O’Malone Coarb, of St. Kieran, finished the erection of the Cloictheach. “The completion of the Cloictheach (*turris*) by O’Malone Coarb, of St. Kieran, A.D. 1124.”—Four Masters.

1135.—“*The Cap* (Benn-cover) of the *Cloictheach* of Clonmacnoise was knocked off by lightning.”

Dr. O’Conor thinks that O’Malone only REPAIRED THE CAP of the tower this year; and O’Donovan confidently states that the Irish *verb*, used in the Four Masters, signifies not TO REPAIR, but *to finish, complete*. O’Donovan thinks it was often repaired since 1135, and that no conclusive argument can be brought forward to show that it is older than 1124.

There is extant a charming little poem, composed by Erard *MacCoisi*, in lamentation of the death of Feargal O’Rorke, who was killed in the Battle of Clontarf, 1014. In it MacCoisi represents as prostrate on the royal tomb “the flag of kings,” on which gold was glittering. If there is any truth in this poem, the O’Rorkes must have had a tomb at Clonmacnoise long before the round tower was erected by O’Malone. Petrie, however, who is a higher authority, thinks the erection of this tower is as old as the year 908, and that tradition afterwards connected the names of O’Rorke and O’Malone with it, on

* In May, 1865, by means of private subscriptions, the greater Round Tower and the ruined churches of Clonmacnoise were (somewhat) repaired, and places of safety provided for the detached sculptured stones and ancient monuments, under the supervision of the Rev. Charles Vignoles, Rector of the Parish, and the Rev. James Graves, Hon. Sec., Royal Arch. Soc., Kilkenny.

account of restorations made by them, which circumstances had rendered necessary or useful. See Petrie, pp. 392 and 393.

The Registry of Clonmacnoise ascribes its erection to Fergal O'Rorke, King of Connaught, about the middle of the tenth century.

This tower is constructed of a fine sandstone, and its masonry is laid in regular courses, except about twenty feet of the upper portion, which is of coarse masonry of undressed limestone, and which, like the upper part of the round tower of Tullaherin, in the County of Kilkenny, and some others, is evidently the work of a later period than the lower part. It rests, as usual, on a projecting circular plinth, and measures fifty-six feet in circumference at its base. Its present height is but sixty-two feet, in addition to which we must allow about seventeen feet for the conical roof, which is now wanting; but there is no reason to doubt that it was originally one of the highest of its kind in Ireland; for, as I have already remarked, it was obviously not restored to its original altitude when the present upper portion was re-erected. The wall is three feet nine inches in thickness. The interior exhibits rests for four storeys, including that on a level with the doorway, and beneath which there was a fifth storey, not lighted. The second and third storeys are each lighted by a single quadrangular aperture, and the upper storey, as in the Tower of Tullaherin, contains eight openings of the same form. The doorway is five feet three inches in height, two feet three inches in width immediately under the imposts, and two feet six inches at the sill. The keystone and those forming the imposts extend the entire thickness of the wall, as does the sill-stone also, which is five feet in length. Some say a church was attached to this tower. There are, however, no remains of it at present.

Here I may, perhaps, fittingly reproduce Petrie's conclusions regarding the origin and uses of the Irish Round Towers:—

I. That the towers are of Christian and ecclesiastical origin, and were erected at various periods between the fifth and thirteenth centuries.

II. That they were designed to answer at least a twofold use, namely, to serve as belfries and as keeps or places of strength, in which the sacred utensils, books, relics, and other valuables were deposited, and into which the ecclesiastics to whom they belonged could retire for security in cases of sudden predatory attack.

III. That they were probably also used, when occasion required, as beacons and watch-towers.

Several eminent writers, such as Ledwich, Molyneux, Pinkerton, Montmorenci, and Sir Walter Scott, advocated these

conclusions, adopted by Petrie, and for which he has advanced the following arguments:—

1. The towers are never found unconnected with ancient ecclesiastical foundations.

2. Their architectural styles exhibit no features or peculiarities not equally found in the original churches with which they are locally connected, when such remain.

3. On several of them Christian emblems are observable, and others display in the details a style of architecture universally acknowledged to be of Christian origin.

4. They possess invariably architectural features not found in any buildings in Ireland ascertained to be of pagan times.

For the second conclusion, namely, that they were intended to serve the double purpose of belfries and keeps or castles, for the uses already specified:—

1. Their architectural construction, as will appear, eminently favours this conclusion.

2. A variety of passages, extracted from our annals and other authentic documents, will prove that they were constantly applied to both these purposes.

For the third conclusion, namely, that they may also have been occasionally used as beacons and watch-towers:—

1. There are some historical evidences which render such a hypothesis extremely probable.

2. The necessity which must have existed in early Christian times for such beacons and watch-towers, and the perfect fitness of the Round Towers to answer such purposes, will strongly support this conclusion.

TEMPLE-CONOR

is the eighth ruin, and it is attached to the modern Protestant Church, and does not seem very ancient. See Petrie and the Registry of Clonmacnoise for the further history of this church. See also Appendix.

Ware shows *ten* churches in his map of the cemetery of Clonmacnoise, but eight only remain to this day, *i.e.*, *seven* and (^{O'Rourke's}_{O'Malone's}) tower, to which, probably, a church was anciently attached. The Eglais Beg to which the Four Masters refer at the years 947 and 977, cannot be identified just now. They also refer at 1050 to *Crosna* Scraptra, the Cross of the Scriptures, which some think was a *church in the form of a cross*. There is no local tradition of this supposed church. At the year 1026, reference is made to a *causeway or pavement* extending from the garden of the Abbess to the Carn of the *three* crosses. This can still be traced; *the Carn* has disappeared, but the crosses still remain, two in good preservation, and the third one mutilated.

In 1087, Archdall, citing MacGeoghegan, records, "that the Abbot Connor MacConnamaboght did purchase *for ever Iselcieran*, or the hospital of St. Kieran, from Donnell MacFloyn O'Melaghlin, King of Meath." But O'Donovan thinks that Isel-Chiaran was a tract of low-lying country which belonged to Clonmacnoise. It is difficult to understand what could have been the meaning of the abbot purchasing the hospital of *Clonmacnoise* from the king. According to Archdall, citing MacGeoghegan, O'Kelly's Church occupied the site of Isel-Chiaran; but O'Donovan thinks this is one of Archdall's blunders, and that what MacGeoghegan meant was to convey that the lands of Isil-Chiaran—or the hospital lands—belonged to Clonmacnoise.

At the years 1135 and 1205, Four Masters, reference is made to the *fort of the abbot*. This is, probably, the fort within which the old castle of Clonmacnoise stands, and *may have been De Lacy's Castle*. On Easter Monday in this year, *i.e.* 1135, the town of Clonmacnoise, with the Church of Moriegh O'Duffie and the place called Lisean Abbey, were both consumed by an accidental fire.—MacGeoghegan.

Archdall states, on the authority of the Annals of the Island of All Saints, that a castle was erected by the English at Clonmacnoise, in 1214. This castle is now to be seen in ruins within a kind of dun or rath. Reference is made by the Four Masters to a *causeway* from the *garden* of the *Abbess*, which was made by the Abbot Breasal Conailla, as far as the Carn of the three crosses, A.D. 1024. Devorgilla, the daughter of Moroght O'Melaghlin, King of Meath, and wife of Tiernan O'Rorke,* repaired the church of the nunnery of Clonmacnoise, A.D. 1170.—MacGeoghegan. And, in 1180, the same church of the nunnery was consumed by fire, accidentally. The houses adjoining were also destroyed by the same cause. The causeway can still be traced, and the nunnery itself has been dug out of the mound which covered and concealed it until Rev. Mr. Graves, in the summer of 1865, by aid of subscriptions, employed some workmen to make excavations, which resulted in the restoration of the fallen choir, arch, and door of this church; re-erected in 1167. St. Griollan had founded this nunnery centuries before.

* Tiernan O'Rorke, Lord of Breffni and Conmacne, a man of great power for a long time, was treacherously slain by Hugo de Lacy and Donnell, the son of Annadh O'Rorke. They beheaded him, and conveyed his head and body ignominiously to Dublin. The head was placed over the gate of the fortress which then was on the hill where Dublin Castle now stands. Devorgilla, his wife, was the immediate cause of the invasion of Ireland. She died in the Monastery of Drogheda, A.D. 1193, at the age of ninety-five. She was in her sixty-fourth year at her husband's death, and in her forty-fourth when she eloped with Dermot, King of Leinster, in 1152, who was then in his sixty-second year.

TOBAR KIERAN, as well as TOBAR FINNEEN, still remain. The former is in a field by the roadside to Shannon Bridge, and about an eighth of a mile from the Churches, and the latter lies on the brink of the Shannon, close to the cemetery, and opposite St. Finneen's Tower. The Annals of Clonmacnoise have the following entry, at the year 613:—"This year came on a pilgrimage to Cluainmicnois one Gorman, and remained there a year, and fasted that space on bread and the water of *Fingin's Well*. He is ancestor to MickConnnamaboght and Moynter Gorman, and died in Cluain aforesaid."

Visitors to Clonmacnoise will do well by asking for Mr. Kieran Molloy, who resides in a comfortable farmhouse close to the cemetery, and is familiar with the traditions regarding this place. His ancestors settled there centuries ago, and were highly respected in the neighbourhood, as he himself now is. The following particulars regarding his family may be interesting to some, coming, as they do, from persons well known to fame:—

Letter of Mr. Petrie to John O'Donovan, Esq.

13th January, 1838.

MY DEAR JOHN,

I rise up in a sick bed to endeavour to write you a few lines. I should have written you during the week, but I was totally unable. If my worthy friend and entertainer, Pat. Molloy, be still at the "Churches or Clonmacnoise," I would advise you to stop with him, and I am sure that he and his excellent kind-hearted wife will take every care of you, and he can give you much valuable information. Remember me most kindly to them. I hope to spend a week with them before I die. I wish I were along with you groping among the inscribed tombs of the kings and saints of Ireland, the most interesting spot in the British Empire; it is so at least to me.

Most sincerely yours,

GEORGE PETRIE.

That unhappy man, James Stephens, observes in his notes on a three thousand miles' walk through Ireland:—

. . . . I discovered myself in Clonmacnoise, where I "hired a bed" in the comfortable farmstead of Mr. Molloy, an

octogenarian of wonderful physique. In the course of a long conversation with him, I found he knew nearly all the Irish celebrities of the century. He had, in fact, been the entertainer of them all. No one came to see Clonmacnoise without calling to see *himself*. And it was with much interest I watched the venerable old man, as, with the enthusiasm of second youth, he would point me out the table where rollicking Sam Lover took many keenly-relished repasts, and cracked many a characteristic joke. Here was the chair often occupied by no less a personage than our great antiquarian Petrie, of round-tower fame, who, after "doing" the vicinity, would invariably pay his *devoirs* to Mr. Molloy, and chat with him on the Firbolgs and the Tuatha De Danaans. There was the stool on which sat Sir Samuel Ferguson, the most Celtic poet modern Ireland has produced; while scattered through kitchen and parlours, the eyes fell on articles of furniture, &c., associated with some such other men and their memories, the majority of Mr. Molloy's guests having been poets, orators, statesmen, statisticians or titled folk; the *vulgus profanum* having generally shared as little in his board as it did in his estimation. And yet no blue blood coursed through the veins of Mr. Molloy himself. He was one of the masses, but belonged to that portion of the masses which directly depends for its subsistence on what are called the upper classes, and held opinions to suit his business. Withal nature's real old gentleman was Farmer Molloy. His life must have been a blameless and happy one; for when I saw him, although he had then weathered the storms of eighty-three winters, Time appeared to have dealt lightly with him, and he bore his years with a Herculean strength. To his hale and hearty constitution he added a sprightly Celtic character; and his conversation had peculiar charms, from a sort of subdued humour, which gave zest without acidity to whatever he said. His wife, who was some twenty years younger than he, was a fitting helpmate to the worthy man, and her manners and information appeared to me to have been above the common level. Three branches had sprung from the parent stock, two damsels and a stalwart youth. One of the maidens was a type of Irish beauty, with her raven hair fringing an elaborate brow, her dark Byronic eyes flashing fire and humour, her rosebud lips, and that delicate flush purpling her smooth cheeks—the *ensemble* giving evidence not alone of artistic perfection, but that coy archness for which, I believe, Irish peasant girls alone are matchless among their sex. Take the family all in all, I fear it will be long before I look upon their like again; and Sir Samuel Ferguson, at present Deputy Keeper of the Rolls in Dublin, will bear me out when I say that its members are as good a specimen as possible of the race whose

county he himself has so well described in the well-known lyric :—

“ Oh ! a kindly place is Ireland for
Hospitable cheer,
Where the golden grain is bursting
From the yellow barley ear.”

They were most attentive and respectful to me during my stay among them, and, as I was leaving, the old man volunteered to accompany me “ a piece of the way ” along the high road. What his motive for doing so was, however, I had misinterpreted ; for I had imagined that he either intended to give me the benefit of his society for a few moments longer, or wish to point me out the charms of the neighbourhood. But no ! I had forgotten to inscribe my name in the Visitor’s Book ; and from my foreign appearance he had come to the conclusion, perhaps, that I was a famous Pasha of the Ottoman Empire, a preacher of the Koran, or an Egyptian guide whose head was full of the Nile and the forty-centuried Pyramids. I told him my name, and it pained me to think that so worthy a person should be disappointed at finding I was *nobody*. But such ever is the destiny of human ways. Everyone, even though Oriental be his costume, or Rabbinic his beard, cannot be immortal nowadays ; and it would have done the heart of a comedian good to see how the octogenarian’s face grew dismal and lugubrious at his being thus disconcerted in his expectations, as he toddled back to his home amid the beeches. And he had good reason to be thus chopfallen, for he despised obscurities, and thought them unworthy his bed and board ; and I, an obscurity, penetrated into his sanctuary, and enjoyed those nights and suppers of the gods under its roof, disguised, as mysterious greatness often is, wrapped up in the mantle of its own almost impenetrable genius. I knew, too, that his Visitor’s Book was as dear to him as the apple of his eye, and that nothing could give him more ineffable pleasure than to see its pages illumined by those names whose glories “ echo through the corridors of time.” Wherefore was it that he left, sad and sorrowful, on that genial morning, and supplied me on my way with a theme for ethical reflection, as I left Clonmacnoise for Athlone.

Perhaps James Stephens would have dealt more justly with Mr. Molloy if he had attributed the change in his guide’s manner to the fact that the old man was a devoted Catholic and a true lover of his dear native land, and, when told the name of his guest, recognised him at once as no friend either to Faith or Fatherland.

CLONMACNOISE AS A SCHOOL.

Within a century after the death of St. Patrick, writes Bishop Nicholson, the Irish seminaries had so increased, that most parts of Europe sent their children to be educated here, and drew thence their bishops and teachers. An unconquerable love of learning dominated the Hibernian intellect and heart, and led the rulers of our colleges in those remote ages to throw open their doors to men of all tongues and races, and give them not only education, but also books gratis. The result was an immigration of thousands of foreigners. The "Litany of Saints," composed in the eighth century by St. Aengus, includes the names not only of Britons, Picts, and Saxons, but also of Gauls, Germans, Romans, and Egyptians, all buried in Ireland. The tomb of the "Seven Romans" at Arran, and the Greek church at Meath, once served by Greek ecclesiastics, may still be seen. Amongst the most renowned seminaries of those distant ages was Clonmacnoise. The learning of its masters in philosophy and the sacred sciences passed into a proverb. Thousands of students thronged its halls, attracted by their fame. In the celebrated Paschal controversy, Clonmacnoise took a leading and creditable part. Its masters supported St. Cummian and the Roman system, and displayed the powers not only of keen logicians and subtle metaphysicians, but also astonished their adversaries by their arithmetical and linguistic erudition. It is also said to have been famous for the skill of its monks in sacred psalmody, and to have had some of the best choir-masters in Ireland. In other departments of learning it was still more famous. In the front of Irish annalists and high above them all must be ranked Tigernach, Abbot of Clonmacnoise and Roscommon as well. Able and distinguished critics, such as Dr. O'Connor, assert that no country in Europe can boast of an historian of equal antiquity, learning, and judgment with Tigernach. "No chronicler," writes this learned author, "more ancient than Tigernach can be produced by the Northern nations. Neslor, the father of Russian history, died in 1113; Snorro, the father of Icelandic history, did not appear until a century after Neslor; Kadlubeck, the first historian of Poland, died in 1223; and Stierman could not discover a scrap of writing in all Sweden older than 1159." Tigernach was of the Murray race of Connaught, of which the O'Connors were the chief sept. He is styled by the "Annals of Innisfallen" a "saoi, or doctor, in wisdom, learning, and oratory," and the same authority, as well as the "Chronicon Scotorum," records his death at the year-

1088 and his burial in Clonmacnoise. He was, unquestionably, the most distinguished of the Clonmacnoise savans, whether we regard the variety or extent of his learning, that appeared up to his time. In his *Annals* he quotes Eusebius, Orosius, Africanus, Bede, Josephus, St. Jerome, and several other writers of great eminence. He collated the Hebrew text with the Septuagint version of the Scriptures, and throughout showed himself to be a masterful critic. He is said to have been the first compiler that computed from the Incarnation of our Lord. He was familiar with the modes of correcting the Calendar, and made mention of the Lunar Cycle, and used the Dominical letter with the Kalends of several years. He was the first to fix a starting-point for credible and authentic Irish chronology. Its date he reckoned was that of the founding of the Palace of Emania, in the North, an event which took place about three hundred years before the birth of Christ. His famous statement—viz., “*Omnia monumenta Scotorum usque Cimboeth incerta erant*”—is now universally accepted as correct, and the starting-point of credible and authentic Irish history is deservedly admitted to begin with the glories of the Ultonian Dynasty of Emania. Tigernach’s invaluable book, called *his Annals*, may be seen in Trinity College, the Royal Irish Academy, the British Museum, or the Bodleian Library.

The second great book issued from Clonmacnoise was the “*Chronicum Scotorum*”—i.e., The Annals of the Scotie Race. There has been some controversy regarding the authorship of this great work, but recent discoveries have terminated disputes amongst learned men on this point. The erudite Professor Hennessy, M.R.I.A., has clearly shown, in his introduction to the “*Chronicum*,” collated, translated, and edited by himself, that it was written at Clonmacnoise, some time in the twelfth century, by Gilla-Christ O’Malone, Abbot of Clonmacnoise. This most valuable collection of our history contains an account of Irish affairs from Adam to the Age of Christ 1150. A copy of this work may be seen in the collection of the Royal Irish Academy, classed 23, O’, 8. There is no higher or more accurate authority on Irish historical events than the “*Chronicum*” of Clonmacnoise.

The next imperishable work compiled at Clonmacnoise is the book entitled the “*Annals of Clonmacnoise*.” It does not appear certain that the original copy now exists, but there are some well-authenticated translations. There is notably one in English, made from the Irish, in the year 1627, by Connla MacEgan, for his friend and kinsman, Torlogh MacCochlan, Lord of Delvin, whom he addressed in the following words:—“To the worthy and of great expectation young gentleman, Mr.

Terence Cochlan, his brother Conell MacGeoghegan wisheth long health, with good success in all his affairs." This great book may be seen in Trinity College, the Royal Irish Academy, British Museum, and the Bodleian Library, Oxford. It is justly reckoned amongst the most precious collections.

There were, moreover, compiled at Clonmacnoise, before the year 1106, the ancient book called "Leabhar-nah-Uidhre," and those of Gillananœmh MacConn-na-m Bocht, Archpriest of Clonmacnoise. These books just named were the principal sources from which the Four Masters collected their Annals. That magnificent compilation of historical events relating to our country may be, with a considerable amount of truth, called an enlarged and improved edition of the "Chronicum" and "Annals of Clonmacnoise." It may, therefore, be safely affirmed that the most certain and unimpeachable authority regarding our early history is to be found in the books that were compiled at Clonmacnoise. In the diocese of Ardagh were compiled the "Annals of Kilronan," sometimes erroneously called the "Annals of Lough Cé." This book is also called the "Book of the O'Deignans," one of whom took part in the compilation of the Four Masters. Ardagh can, moreover, claim the "Book of Lough Ribh Ree," in the Shannon, together with the old "Book of Fenagh," originally compiled by St. Caillin, Archbishop, Abbot, and founder of Fenagh, *alias* Dunbally of Moyrein, in the time of St. Patrick. This remarkable book has been recently revised with great care, indexed, and copiously annotated by W. M. Hennessy, M.R.I.A., and translated by D. H. Kelly, M.R.I.A. A copy of it may be seen at the Royal Irish Academy and at the British Museum.

Ardagh may also raise some claim to an interesting and valuable shrine, at present in possession of the Very Rev. Denis Murphy, S.J., M.R.I.A., University College, Dublin, lent to him by the great Archbishop of the South of Ireland, the Most Rev. Dr. Croke, which was made by the order of O'Ruark and his wife Margaret, in the year 1536, and contained probably the original Book of Fenagh, or its best transcript.

The following interesting inscription, taken from the shrine, was given to the writer by the Very Rev. D. Murphy, S.J., who, on a recent occasion, read before the members of the Royal Irish Academy a paper, full of learning and research, on St. Caillin and his shrine:—

ORAIÐ : DON : MFIR : DO CVMDAIGH : AN MINNSA :

Pray for the man who covered the shrine of

CAILLIN : ADHON : BRIAN : MAC : EOGAIN RVAIRC : AGVS :

Caillin that is Brian the son of Owen Ruarc and (of)

MARGREITE : INGHIN HBRIAN : AGVS : DOBI : AOIS AN

Margaret daughter of Brian* and the year of the

TIGEARNNA : ANTAN SOIN : SE : BLIADNA : DEC : AR : XX :

Lord at that time six years ten to twenty

AR : M : AR CCCCC : AIBH : AMARIA

to 1000 to 500 for their souls Ave Maria.

The Bell of St. Caillin is still preserved in the parish of Fenagh. This interesting relic is beautifully described and figured in "Transactions, Royal Irish Academy," vol. xiv., Jan. 7, 1822.

I will close this chapter by a brief sketch of him who was the "decus et tutamen" of Ardagh and Clonmacnoise, from a literary point of view—viz., St. Colcu, or Colgan, surnamed the Wise. He was Rector of Clonmacnoise in the second half of the eighth century. He was also Supreme Moderator and Master of that celebrated school, and the author of the book entitled "Scuap Crabhaigh, or the Besom of Devotion." He obtained the name of Chief Scribe and Master of all the Scots in Ireland. The year at which he began to teach in Clonmacnoise is not registered. His eminence as a scholar, above all who lectured before him and after him in that school, is beyond all doubt. There is a curious legend, stating that St. Paul the Apostle came in person to converse with him, and assist him in a grave theological question, which was then controverted between the doctors of Clonmacnoise and the theologians of another school. Colgan, *Acta SS.*, 20th Feb, p. 378, has the following record touching this alleged event:—"Coluit mirum in modum S. Paulum Apostolum, ut suum in spiritu et littera magistrum, et patronem singularem; cujus et singulares favores, usque ad miracula legitur expertus. Cum enim ex scholis, dum reverteretur, et iter faciens per locum, qui mointireanair appellatur, thecam, sive peram, in qua ejus libri jacebant, in humeris portaret; ad ipsum ex itinere fatigatum legitur. S. Paulus in humana specie accessisse, eumque suo colloquio recreasse, sacrisque monitis et instructionibus confortasse; quin et tanta erga suum pium et devotum clientem dignatione ferri, quod peram illam ex ejus humeris sublatam, ipse reliquo itinere ad locum, quo erat venturus transtulerit. Alia etiam vice, cum

* Lord Inchiquinn.

quaedam gravis quaestio inter doctores in schola de Cluainmichnois ventilaretur, et alii loci Patres, et viri doctrina et auctoritate pollentes, adversam quaestionis partem, contra virum Dei acriter tuerentur, legitur etiam Divus Paulus ejus partes suscepisse, coram senioribus perorasse, et controversiam ad ejus mentem decidisse." Whatever may be thought of this, it is certain that he was the most learned man of his day in the writings of St. Paul. His death is recorded at the 20th February, 792. This distinguished lecturer was, beyond all doubt, the blessed Master Colgan, or Colcu, with whom Alcuin carried on a correspondence; and one of the principal distinctions of his life is to be found in the remarkable letter written to him by Alcuin, and published by Colgan (*Acta S.S.*, page 379). The letter thus begins:—

"Epistola Albini (*i.e.* Alcuin) Magistri
Ad Colcum Lectorem in Scotia
Benedicto Magistro, et Pio Patri Colcuo
Alcuine humilis Levita salutem."

This is a very remarkable letter, but rather too long to be inserted here. It affords probable evidence that Alcuin was once a pupil of Colgan's, for he styles him his master, his father, and calls himself his son or disciple—"Ego filius tuus et Joseph vernaculus tuus Deo miserante sani sumus et tui amici toti."

In this remarkable epistle, it is stated that he sent to his beloved Colcu some oil (probably olive), which was then very scarce in Britain, and requested him to have it divided among the bishops, in honour of God. He also sent, as a gift from King Charles, fifty sicles, to be distributed as alms, and fifty sicles of his own for the same purpose. This was an old Jewish coin, said to be worth, when in silver, each, two shillings and sixpence of our money; when in gold, about fifteen shillings. A remarkable prayer of St. Colgan is to be found in the "Yellow Book of Lecain." It is entitled "Oratio Colgani Sancti." This prayer was translated into English, and published in the "Irish Ecclesiastical Record," with appropriate comments (Vol. I., No. 1, pp. 4, 12). The Invocation of Saints is clearly contained in it. The major and minor orders of the priesthood, the excellence of virginity, together with devotion to the Blessed Mother of God and other dogmatic truths, are also deducible from it. For this prayer see Appendix.

The connection of Alcuin with St. Colgan, imparts to his position, character, and monastery, an especial glory.

Who was Alcuin?—The most distinguished scholar in Europe, in the eighth century. He was Rector of the Palatine University, established by Charlemagne, for the revival of

letters. Under the Merovingian Dynasty, liberal studies had almost entirely decayed, through the evil influences of the incessant wars in which they were engaged. Society became rude and difficult, and studies were neglected. "The taste for truth and the appreciation of the beautiful are delicate plants, needing a pure sky and a kindly atmosphere—in the midst of storms they droop their heads and perish." Charlemagne undertook to re-establish the liberal arts. He invited Alcuin to come to Pisa, and made him the head of the Palatine School, afterwards so famous. Charlemagne, together with the three Princes, Pepin, Charles, and Louis; his sister, Gisle, and his daughter, Richtrude; his councillors and secretary were amongst the first pupils to attend. Many followed the example of those illustrious scholars, and after a short time Alcuin was called to lecture daily to a crowd of bishops, nobles, and courtiers. The Court was transformed into a new Athens, as much superior to the more ancient one of Greece, as the doctrine and philosophy of Christ are above Plato's. The corrections of the various transcripts of the Scriptures, in the different languages, the revision of the entire Bible, and the reform of the Church Chant, engaged his first attention, but not to the exclusion of the liberal arts, for they were all taught there. They learned in that famous University, as a great writer expressed it, "to hold the harp with Orpheus, and the rule with Archimedes; to perceive with Pythagoras, to explain with Plato, to imply with Aristotle, to rage with Demosthenes, and to persuade with Cicero. But Rhetoric and Dialectics were studied there, chiefly to explain the Fathers, and refute errors contrary to Faith. In short, writes Crevier, "the thought both of the king, and of the scholar, Alcuin, who laboured with him, was to refer all things to religion, nothing being considered truly useful which does not bear some relation to that end." The intimate connexion of the Rector of Clonmacnoise, with the great Rector of Pisa, is a proud distinction in the Annals of the "Seven Churches."

CLONMACNOISE.

ITS CHAPTER.

The Chapter of Clonmacnoise anciently consisted of a Dean, Chanter, Chancellor, Treasurer, Archdeacon, and twelve Prebendaries, viz., Clonmore, Clonleyn, Clondelaragh, Clonmehan,

Clonfandlagh, Clonderigh, Clonagher, Cumrod, Cloghran, Cloncragh, Ragbran, and Clonefin. But most of the possessions belonging to them got, from time to time, into lay hands, and particularly into those of the Malones and Mac Coghlanes. The Archdeaconry of Clonmacnoise subsisted in Bishop Montgomery's time, as appears by a Visitation Book, in Trinity College Library, in which its valuation was returned at £16 st. Malachy Dalaghan was presented to it, on the 13th January, in the tenth year of the reign of Elizabeth, and a mandate issued to give him a stall in the choir, and a voice in the Chapter. A house and garden near to Clonmacnoise Church were appurtenant to the Archdeaconry.

EPISCOPAL SUCCESSION IN CLONMACNOISE.

Our Annalists do not agree regarding the year in which the Abbey of Clonmacnoise was converted into a Cathedral; the Four Masters, the *Chronicon Scotorum*, and others, have given us an uninterrupted succession of its Abbots. But it is not so with its Bishops. Some high authorities, indeed, expressly say, that St. Ciaran was Bishop of Clonmacnoise. In the Registry of Clonmacnoise it is so asserted, and Lynch, in his MSS. History of the Episcopal Succession, mentions this *fact*. The following extract has been copied from Mac Firbis's translation of the Registry of Clonmacnoise, preserved in the British Museum:—

“The life of Kyran thus sett downe that the best bloode have choosen their bodyes to be buried in Cluainemacnoise, for that Kyran had such power, being a *holy Bishop*, through the will of God, that what souls harboured in the bodies buried under that dust may never be adjudged to Damnation, wherefore those of the same blood have divided the churchyard amongst themselves, by the consent of Kyran and his holy clearks.”

Assuming it to be a fact that St. Ciaran was a Bishop, there is no need of further inquiry into the original date of the Cathedral, nor will there be much difficulty in setting forth an uninterrupted series of his successors, as far as the penal times. On the other hand, if we assume that there was no Bishop at Clonmacnoise until Baitan (O'Cormac), who died in 663, and that his immediate successor was Joseph, whose obit. is fixed at 839, as some of our Annalists affirm; we are forced to the conclusion that, whilst every town, and even village, in Ireland had a Bishop of its own, according to the practice established by St. Patrick, Clonmacnoise, with all its greatness, was an exception to the general usage. It would, therefore, seem reasonable to

regard the title of Abbot, as synonymous with that of Bishop. Many of our Irish writers are found to have done this, wherever Bishops had monasteries annexed to their cathedrals.* A strong confirmatory argument is to be found in the fact, that Guilla-christ O'Malone who, at the head of the Clonmacnoise clergy, attended the Synod of Fiahd Mac Aengussa, as some writers say, or, more correctly, others maintain, the Synod of Usney, held about 1111, is called *simply Abbot*. Now, it is beyond doubt, that there was a National Convention at Usney, on the occasion referred to; that Celsus, Archbishop of Armagh, presided; that Moelmurry O'Dunain, Archbishop of Cashel, together with fifty other Bishops, and three hundred priests attended; and that one of the chief acts of that Synod was to divide equally the parishes of Meath between the Bishops of Clonmacnoise and Clonard. Can it be supposed that upon such a solemn occasion, and one so materially concerning his own Diocese, the Bishop of Clonmacnoise was absent, the place of the Synod being so near! And yet the Annalists simply state, that the King Morogh O'Maolseachlain, Eocha O'Kelly, and the clergy of the religious house of St. Kieran (Clonmacnois), together with Gillachrist, Abbot, attended at that Synod. The conclusion seems evident, that Abbot was synonymous with Bishop.

In setting down the Episcopal Succession in Clonmacnoise, I shall, therefore, insert in brackets the names of those who appear in the Four Masters, *Chronicon Scotorum*, and other Annalists, as Abbots, and who, most probably, were also Bishops of Clonmacnoise:—

[ST. KIERAN,

the younger, died A.D. 548 or 549.

[OENA MAC UA LAIGHAISE,

succeeded. He was son of Eoghan, of Laighe's Rete, Queen's County. He died, after holding the Abbacy for twenty years, A.D. 569 or 570. Archdall and Ware have placed Tigernach as the immediate successor of St. Ciaran; but in this they erred, for St. Tigernach was Abbot of Clones, County Monaghan, which was called Cluain. The same writers have fallen into similar mistakes, and for the same reason, in setting down the Abbot Nuad as having died A.D. 746, and Joseph of Rosmore, A.D. 837, at Clonmacnoise, both of whom belonged to Clones, and are

* The Four Masters, A.D. 432, p. 131, call St. Patrick Abbot of All Ireland.

subsequently assigned to Clones, County Monaghan, by Archdall himself.

St. Kieran, before his death, had chosen him as his successor. In the writings of Dr. O'Connor, this family name is said to be O'Lacy. In this, Dr. O'Donovan observes, he made a mistake, and there are two reasons for saying so. In the first place, hereditary surnames were not established at so early a period; in the second place, there is no such name in Ireland as O'Lacy, there is Lacy or De Lacy.

[ST. MACNISE, OR MACNESSIUS,

was the third Abbot, and ruled for sixteen years. He was of the Ultonians, and died, according to the Four Masters, on the 13th June, 589, whilst the Annals of Ulster fix his obit. in the year 590, and others, in 591, *i.e.*, the year of the *defectio solis* and the *mane tenebrosum*.

[ST. ALITHER

was the fourth Abbot. He was of the family of the Muscraidhe. It was in the beginning of his Abbacy St. Colombkille made the visit to Clonmacnoise referred to in the Life of St. Kieran. He died in 595 or 599.

[ST. TOLUA FOTA, OR *THE TALL*,

was the fifth Abbot. He died, according to the Four Masters, in 609, and according to the Annals of Ulster, in 613.

[ST. COLMAN MAC-BARDAN

succeeded, and was the sixth Abbot. He attended the famous Synod of Maghlene, held about 630, in which the *Paschal Controversy* was considered, and he and the Clonmacnoise clergy were amongst the first to declare for the old *Roman practice*. He died in 637.

[ST. CRONAN MAC UA LOEGHDE

succeeded, and was the seventh Abbot. *Quievit* A.D. 637.

[ST. AEDH-LUGH

succeeded, and was the eighth Abbot. During his presidency the famous battle of Carn Conail was fought, probably at Ballyconnell, near Gort. The battle was given on the Feast of Pentecost, by Dermot Mac Hugh Slane.

Dermot, on his way to the battlefield, went to Clonmacnoise on a pilgrimage, to invoke the aid of St. Ciaran. The Abbot and his clergy went out in procession to meet him, and prayed God and St. Ciaran to give him the victory over his enemies. God granted their requests. Dermot, after having completely overthrown his enemies, returned to make thanksgiving at Clonmacnoise, and to congratulate the clergy, to whose intercession with heaven, on his behalf, he attributed the victory. In gratitude he bestowed upon the monastery, Toym-enercke, with the appurtenances, in honour of God and St. Ciaran, to be held for ever, free of any charge in the world. He then ordered that the King of Meath should not henceforth demand even a draught of water, by way of charge.

The Tuaim on Eric, *i.e.*, Eric's mound or tumulus, so granted as an Altar-sod, was the original name of the place where the ruins of the old church of Lemanaghan (*i.e.*, St. Monaghan's Church and cell) now stand, in the barony of Garrycastle, King's County, about three miles north-east of Ferbane. This king furthermore ordered Clonmacnoise to be his burial ground.

BAEDAN MAC UA CORMAIC,

whose tribe was of the illustrious Conmaicne Mara family, succeeded in the Abbacy. Ware, Lanigan, and Lynch, in his MSS. history, style this holy man Baitan O'Cormac, "first a Monk, then Abbot, and lastly Bishop of Clonmacnoise; a man of much piety and learning." He is named in our Martyrologies, on the 1st of March; but there, as well as in our ancient Annals, receives only the title of Abbot. *This is a strong confirmatory proof of the assertion with which we set out, namely, that Abbot and Bishop may here be taken as synonymous.* This holy Bishop's obit. is put down by some as having taken place in 663, and by others, in 660. About that year the plague, called Buidhe Connail, began to rage in Ireland, and of it some of the most remarkable men of that time in Ireland died.

[COLMAN CAS

succeeded, and was the tenth Abbot. He was of the tribe of the Corca Mogha. He and his successor,

[CUMMINE,

the eleventh Abbot of Clonmacnoise, died in the same year, of that terrible plague, already mentioned, *i.e.*, Buidhe Connail; the year probably being 664. It carried off some of the

most distinguished ecclesiastics, several princes, and other notable laics. Bede refers to the plague (called the yellow plague), and wrote that it depopulated the southern coasts of Britain, and afterwards extended into the province of the Northumbrians, ravaged the country far and near, and destroyed a great multitude of men. He also observes, that it did no less harm in the island of Ireland, where many of the nobility, and of the lower ranks of the English nation, were at the time either studying theology or leading monastic lives; the Scoti supplying them with food, and furnishing them with books and their teaching *gratis*. The Four Masters and Colgan notice this plague, and call it *flava icteritia, id est abundantia flavae bilis per corpus effusae hominem pallidum red-dentis*. Colgan writes that this plague carried off two-thirds of the population of Ireland, page 601, c. 13.

[COLMAN

succeeded, and was twelfth Abbot. He came from Airtech between the rivers Lung and Brideog, in the Barony of Boyle, County Roscommon. He died in 681.

[FORCRON

was the thirteenth Abbot, and his obit. is put down in 684.

[CRONAN BEG,

or the Little, succeeded, and his obit. is 692.

[OISSENE

succeeded, and was the fifteenth Abbot. He was son of Gallust and was from Fremhain, in Cabraighe of Tephtha. This territory is situated in the County Longford, immediately to the west of the village of Ardagh. There are two Calrys in ancient Teffia, one in South Teffia called Calraighe-an-Chala which retains its name to this day, and is almost co-extensive with the parish of Ballyloughloe, Moate, of which the Very Rev. Canon Kearney is the respected pastor, in the County Westmeath; and the other in North Teffia, which is anglicised Slieve Golry or Carly, and is situate in the present parish of Ardagh, County Longford. It was at the western side of this hill St. Patrick left the sister of St. Mel at a spot called Druinicheo, whilst at the eastern side he located St. Mel. He, Oissene, died in 704.

[FAILBRE BEG,

or the Little, succeeded, and was the sixteenth Abbot. He came from the Sept of Oilioll Olum, King of Munster. He died in 711.

[ST. CUINDLES

succeeded, and was the seventeenth Abbot. During his Abbacy Clonmacnoise was burned. He died in 720.

[FLANN SINNA UA COLLA

succeeded, and was the eighteenth Abbot. He died in 726.

[CONAMHAIL UA LOICHENE

succeeded, and was the nineteenth Abbot. He died in 732.

[CEALLACH

succeeded, and was the twentieth Abbot. During his Abbacy the famous battle at Ballyshannon took place, in which the Leinster men with MacColgan, and the other chieftains were nearly extirpated, by the race of Conn of the Hundred Battles—

Aed Allen cecinit
The Aaed in the clay, the King in the church yard
The beloved pure dove with Ciaran at Cluain.

Ceallach died in 735.

[COMMAN OF ROSS

succeeded, and was the twenty-first Abbot. He “was a man full of the grace of God,” say the Four Masters. This probably was the saint from whom or after whom Roscommon was named. He was the founder and first Abbot of the monastery there. He died in 472.

ST. LUICRIDH

succeeded, and was the twenty-second Abbot. He died in 748.

CORMAC

succeeded, and was the twenty-third Abbot. During his Abbacy

Clonmacnoise was burned on the 21st March, 750, and Gorman, father of Torbach, Archbishop, died at Clonmacnoise whilst on a pilgrimage at St. Ciaran's Shrine, according to the Four Masters, whilst others say at St. Finneen's Well, which is still there as well as St. Ciaran's, and to which pilgrims go in crowds about the 8th September, each recurring year. Cormac was of the race of Cairbre Crom, chief of Hy-Manny and contemporary with St. Ciaran. Cormac died A.D. 757.

[RONAN

succeeded, and was the twenty-fourth Abbot. He was of the Luighne. During his Abbacy, according to the Annals of Clonmacnoise and the Four Masters—

“Three showers at Ard-Uillinne (Inishowen) fell, through God's love, from Heaven ;

A shower of silver, a shower of wheat, a shower of honey.”

In the annals of Clonmacnoise, under the year 759, Nealle Frassagh, son of King Ferrall, began his reign immediately after the death of King Donnell, and reigned seven years: “There was a great famine throughout the whole kingdom in general, in the time of the beginning of his reign ; in so much that the king himself had very little to live upon ; and being then accompanied by seven goodly bishops fell upon their knees, where the king very pitifully before them all besought God of his infinite mercy and grace, if his wrath could not otherwise be appeased before he saw the destruction of so many thousands of his subjects and friends, that then were helpless of relief and ready to perish, to take him to himself ; otherwise to send him and them some relief for maintenance of his service ; which request was no sooner made than a great shower of silver fell from heaven, whereat the king was greatly rejoiced ; and yet, said he, this is not the thing that can deliver us from this famine and imminent danger. Whereupon he fell to his prayers again ; then a second shower of heavenly honey fell, and then the king prayed with great thanksgiving as before. With that the third shower fell of pure wheat, which covered all the fields over, the like of which was never seen before, so that there was such plenty and abundance that it was thought it was sufficient to maintain a great many kingdoms. Then the king and the seven bishops gave great thanks to God.” The Abbot Ronan died, A.D. 759. There were several Ronans. There was, for example, St. Ronan, patron of the parish of Kilronan, County Roscommon, of whom and St. Lassera, tó whom

the holy well there is dedicated, and so much frequented by pilgrims on what is commonly called Losser's (a corruption for Lasser's) day. See Appendix.

[FOLACHTACH

succeeded, and was the twenty-fifth Abbot. He was son of Teach Tuae, *i.e.*, the house of St. Tua, now anglicised Tagadue, or sometimes Taptoo. It is situated near Maynooth, County Kildare. The ancient church of this place has disappeared; but, it is said, a considerable part of a round tower still stands in the graveyard to indicate the former ecclesiastical importance of the place. He died in 765.

[FORBASACH UA CEARNAIGH

succeeded, and was the twenty-sixth Abbot. He was of the Ui Briuin tribe, and died, A.D. 766.

[REACHTNIA,

of the race of Cairbre Crom, succeeded. During his Abbacy Clonmacnoise was burned. He died in 779.

[SNEDRIAGHAIL

succeeded, and was the twenty-eighth Abbot. He was of the sept of Calraighe. He died, A.D. 781.

[MURGHAL

succeeded. He died, A.D. 784, or some say 789.

[SAERBHEARG

succeeded, and was the thirtieth Abbot. During his rectorship the laws of St. Kieran were promulgated in Connaught. This event took place in 783. He died in 791.

[JOSEPH UA CEARNAIGH

succeeded, and was the thirty-first Abbot. During his Abbacy *Colgu* or *Colgan*, or *Colcu the Wise*, *i.e.*, the celebrated Doctor and Lector to whom Alcuin, one of Charlemagne's tutors wrote the Epistle published by Usher, in his Sylloge, and already referred to in the chapter on "Clonmacnoise as a School," lectured here to the students of this University.

[ANAILE

succeeded, and was the thirty-second Abbot. He died, A.D. 799. He was of the Ui Bruin sept.

[FOIRECHEALLACH OF FOBHAR,

of the tribe of Gail Eanga-Mora, *i.e.*, the inhabitants of the Barony of Morgallaon, County Meath, succeeded, and was the thirty-third Abbot. He died, A.D. 814. In that same year, Tuathal, who was called on account of his eminent scholarship, *scribe, wise man*, and doctor of Clonmacnoise, died.

[SUIBNE

succeeded, and was the thirty-fourth Abbot. He was of the sept of Ui-Bruin-Seola, whose territory lay in the Barony of Clare, County Galway. He died in 816.

[RONAN

succeeded, and was the thirty-fifth Abbot. He died 844. Here it is to be observed that Ware, and some others, put down at the year 839 Joseph of Rosmor, as Bishop and distinguished Scribe of Clonmacnoise, but in doing so they erred, just as in putting down Bishop Tigernagh as the immediate successor of St. Ciaran, both of whom belonged to Clones, County Monaghan.

[CETADACH

succeeded, and was the thirty-sixth Abbot. He was of the Ui Cormaic of Maenmagh, a tribe residing near Loughrea. He died in 850.

[CONMAC

succeeded, and was the thirty-seventh Abbot. He died 868.

[MARTAN

succeeded, and was the thirty-eighth Abbot. He was of the tribe Dartraighe, whose chief seat was in the western part of the County Monaghan. *He died* in 869.

[FERDONNACH,

of Mugdorna, succeeded, and died in 872.

[MAELTUILE UA CUANA

succeeded, and was the fortieth Abbot. He died A.D. 877. He was of Luigne tribe.

MAELPADRAIG

succeeded, and was the forty-first Abbot. He was of the Hy-Manny tribe, from Tech-inghine-Lingaich. He died A.D. 885.

TUADHCAR,

succeeded as Bishop of Clonmacnoise, and died A.D. 889.

MAELODHAR

succeeded as Bishop of Clonmacnoise, and died A.D. 890..

[MAELBRIGHDE

succeeded. He died in 892.

[BLATHMAC

succeeded. He was son of Taircedach, of the Breghm-haine, *i.e.*, Brawney, County Westmeath. *He died* A.D. 896.

CAIRBRE CROM

succeeded, and got the character of the head of religion in all Ireland, and the principal ornament of his age and country, Marianus O'Gorman. This illustrious bishop, together with a synod of seniors, painfully witnessed the profanation of Inis-Ainghin (Hare Island, in the vicinity of Athlone), by the Army of Connaught, and a man was wounded in the middle of it, although the shrine of Kieran was there. The Connaught army was defeated the same day at Athlone, with great slaughter. Colgan cites an ancient gloss, on the Festology of Ængus, which states, that as he, Cairbre Crom, prayed in the church at vesper time, the soul of Maelachlin, King of Ireland, appeared to him, and having stated that through the merits of St. Kieran, in whose hallowed cemetery he was interred, he would be with the just on the last day, added that he was, in the meantime, condemned to the most excruciating torments, from which only the prayers of the faithful could release him. The holy bishop, "with the twelve priests who were in Clonmacnoise," entered on an arduous course of penance and prayer for his relief. At

the end of a year the king again appeared to him "in fulgida et decora specie," announcing that he had been admitted to the joys of Paradise (Acta S.S., Colgan, page 509). This great bishop died, A.D. 899.

[LOINGSEACH

succeeded, and died in 918.

COLMAN

succeeded. He was son of Ailill, of the Conaille Muirthemne. King Flann, Sinna, and Colman erected, in 904 or 901, the great stone Cathedral of Clonmacnoise. Colman was also Abbot of Clonard at the same time. Of him the poet wrote:—

"The tenth year, a just decree, joy and sorrow reigned,
Colman of Clonmacnoise, the joy of every tower, died."

He was called "Princeps" of Clonmacnoise and of Clonard. He died in 924.

[TIBRAIDE

succeeded. He was son of Ainnsen, of Ui Briuin. He died in 929 or 930.

DUNCHADH

succeeded. During his episcopate Clonmacnoise was plundered by the foreigners of Ath-cliath (*i.e.*, Dublin), and by Blacaire, son of Gothfrith. He died in 941.

[AINMIRE,

Ua Cathlaia succeeded. He was not only Abbot of Clonmacnoise, but also of Leachain, *i.e.*, Leekin, Barony of Corcaree, County Meath. He died in 946 or 947.

OONAGAN,

son of Egertach, Airchinneach, of Eglais-beg, at Clonmacnoise, succeeded. He was *germanus atavi* of Conna-mbocht. The Four Masters call him bishop and pure virgin. He died in 948.

[UA MAENAIGH

succeeded. He was Abbot, not only of Clonmacnoise, but also of Glendalough, where he died in 951.

DUNADHACH,

son of Egertach, succeeded, and died in 954.

CORMAC O'KILLEEN

succeeded. He had the character of a man of learning, and is said to have been the founder of the Church of Tuaim-Grene and its cloigteach. He is also said to have been Abbot of Roscrea and Roscommon. He died in 964.

TUATHAL

succeeded. He is called according to Lynch's MS. History not only Bishop, but also Archbishop and Abbot of Clonmacnoise. He died a sudden death, after three days' fast, in the year 969. Ware here incorrectly sets down Donat O'Brien as the immediate successor of Tuathal.

MAENACH,

son of Maelmichil, succeeded, and died in the same year.

FLANN,

son of Maelmichil, Lector of Clonmacnoise, and Bishop and Airchinnech of Cluain-Deochra, succeeded. He died in 977.

CONAING UA COSGRAIGH,

the learned Bishop, succeeded, and died in 996.

MAELPOIL

succeeded. According to the Four Masters, he was also Abbot of Fore, County Westmeath. From this it would appear a close connection existed between the Monasteries of Clonmacnoise and Fore. Maelpoil died in 999. Ware makes no mention of him.

CONAING,

son of Aedhacan, of the Mughdhorna-Maighen, succeeded. He died in 1008.

[FLAITHBHEARTECH,

son of Domhnall, *i.e.*, of the Clan-Colmain, succeeded. He died in 1014.

[MUIREADHACH

succeeded. He was also Abbot of Roscommon. He was present in 1022 at the Office and High Mass of Malachy Magnus Filius Domnaldi, Rex Hiberniæ, which were celebrated in the parish now known as the Parish of Dysart, County Westmeath. This king, at whose funeral obsequies the Abbot of Clonmacnoise was present, was called the pillar of the dignity and nobility of the West of Ireland. He reigned as sovereign of Ireland for forty-three years, and died in his castle on the Island of Lough-Ennell, near Mullingar. The Abbot died in 1025.

[BREASAL CONAILLEACH

succeeded. He died in 1030.

FLAITHBHEARTECH,

son of Loinsech, succeeded, and was not only Bishop, but also Lector at Clonmacnoise. Ware and Archdall have no notice of him. He died in 1038, according to the *Chron. Scot.* The Four Masters fix his death in the year 1035.

[LOINGSEACH UA FLAITHEN

succeeded. He died in 1042.

[ECHTHIGHERN UA EAGHRAIN

succeeded. Ware expressly states he was Bishop. The Four Masters put him down simply as Abbot of Clonmacnoise and Roscommon. He died in 1052, on a pilgrimage at Clonard.

MÆLFINNEN MACCUINN-NA-M-BOCHT.

succeeded. The Four Masters record that he established a hospice for the poor at Iseal-Chiarain, and made gift of twenty cows to it. They style him "head of the Celide, and Anchorite of Clonmacnoise," also its "glory and dignity," and add that he died at an advanced age. His obit. occurred in 1056 or 1057. The *Chron. Scot.* expressly states he was a Bishop.

CELECHAR MUGHDHORNACH

succeeded. He died in 1064, according to the *Chron. Scot.*, and according to the Four Masters his obit. took place in 1067.

AILILL-UA-H-AIRRETAICH

succeeded. He died on a pilgrimage at Clonard in 1070. In this same year, the causeway from the cross of Bishop Etchin to Irdom Chiarain, was made at Clonmacnoise by Mælchiarain MacCuinn-na-mBocht; and the causeway from Cros-chomhghaill to uluidh-na-a-Tri-g-Cross, and thence afterwards to the west of the street.

[MÆLCIARAIN,

son of Conn-na-mBocht, succeeded. The Four Masters style him the “glory and veneration of Clonmacnoise in his time.” He died 1076.

[TIGHEARNACH UA BRÆIN,

chief successor of St. Kieran and Coman of Roscommon, died in 1088, or, according to others, in 1084. This is the illustrious annalist whose writings prove him to have been one of the most celebrated and learned men of our early church. He was, according to the Four Masters, “a paragon of learning and history.” He died on the couch of St. Kieran.

GILLACHRIST UA ECHTIGHERN

succeeded. He was not only Bishop of Clonmacnoise, but is also styled by the Four Masters, Eirchinneach of Ardachaid, *i.e.*, Archdeacon of Ardagh. The office and dignity of Archdeacon in those days were something very different from what they now are. He died in 1104, according to the Four Masters, and according to Lynch’s MS. History, in 1103, and the *Chron. Scot.* places his obit. in 1100.

[FLAITHBHEARTACH UA LOINGSIGH

succeeded. He is styled the great priest of Clonmacnoise. He died in 1109.

[UA MÆLEOIN

succeeded. It was he who finished O’Rorke’s tower. Therefore, it is called O’Rorke’s O’Malone’s tower. He, together with other members of his congregation, represented Clonmacnoise at the great Synod of Uisnech (now Usney Hill, in Westmeath), which was held in the year 1111, by Murchadh ua Maelsech-lainn, and by Eochaidh ua Cellaigh. It was at this

Synod that the diocese of Feara-Midhe was divided into two parts, between the Bishop of Clonmacnoise and the Bishop of Clonard, viz.:—from Clochan-an-imrin westwards to the Bishop of Clonmacnoise, and from the same Clochan, eastwards, to the Bishop of Clonard. This Abbot died in 1124. The Cloghan, referred to here, lies between Moate and Mullingar.

[GILLACHRIST UA MÆLEOIN

succeeded. He is styled by the Four Masters as “fountain of knowledge and charity, head of the prosperity and affluence of Erin.” He died in 1127.

DOMHNALL O’DUBHAI

succeeded. Lynch expressly states in his MS. History that he was Bishop of Clonmacnoise, and Archbishop of Connaught at the same time. Ware thinks there must be some mistake (although he places him amongst the successors of St. Kieran), for it appeared to him that the two offices could not be united in the same person and at the same time. There is nothing incompatible in supposing that he was Administrator of the West, and Bishop of Clonmacnoise at the same time. He is styled by the Four Masters as “head of the wisdom and hospitality of the province.” He died after celebrating Mass in Clonfert, in 1136. Tuam was not made an Archdiocese until the Synod of Kells was held.

MORIERTACH O’MELIDER

succeeded. According to Lynch’s MS. History, he was Bishop, not only of Clonmacnoise, but also of Western Meath and Clonfert. He attended the Synod at Kells, held by Cardinal John Paro, in 1152. He was styled “*vir sapiens et scriba etcaput religionis*.” He lived to the advanced age of ninety years, fifty of which elapsed after his elevation to the priesthood, and forty after his consecration as bishop. He died in the year 1187, or 1188, or 1189, according to different authorities. It appears certain that he resigned his See some years before his death.

TIGERNACH O’MÆLEOIN (DOMINICK O’MALONE)

succeeded. He died in 1172.

MUIREACH O’MURRECHAN

succeeded. He had the reputation of a man of learning. He seems to be the same prelate with one whom some call Muriertach

O'Murray, and say he was buried at Clonmacnoise, under a monument erected to his memory by *Slaman*, his foster-brother. This bishop died in 1213.

EDAN O'MAILY

succeeded. He died in 1220.

MÆLRONY O'MODEIN

succeeded in 1220. The Annalists generally call him Mulmory O'Muleoin, Abbot of Clonmacnoise, and place the time of his death in 1230.

HUGH O'MALONE

succeeded in 1230. He died in 1236, and probably resigned his See before his death. He was buried in St. Mary's Abbey, Kilbeggan.

ELIAS

succeeded, according to Ware, who has the following statement:—"Elias was Bishop of Clonmacnoise, in the twentieth year of King Henry III., A.D. 1236. For having resigned his See that year, the Dean and Chapter went to election, without the king's licence; but had that of Maurice FitzGerald, Lord Justice, by *virtue* of which they elected Thomas, Dean of Clonmacnoise. The King upon this issued his Mandatory Writ to the Lord Justice, reciting the *misbehaviour*; but, on account of the *poverty* of the church gave his assent and ordered 'that,' as soon as the Archbishop of Armagh had certified his metropolitanical confirmation, that then the Lord Justice should give *restitution* of all the lands belonging to the See of Clonmacnoise, of which Elias, late Bishop of Clonmacnoise, and predecessor of Thomas, was seized on the day of his resignation. So that Elias must intervene between Hugh O'Malone and Thomas, or must be the same person with Hugh, which I confess is not improbable."

THOMAS

succeeded. He had been Dean of Clonmacnoise. He died in 1252.

DAVID

succeeded. He died in 1253. Lynch's MS. History.

THOMAS O'QUINN

succeeded. He had been a Franciscan Friar. He governed this See during twenty-seven years, and died in 1279.

GILBERT

succeeded. He had been Dean of Clonmacnoise before his elevation to the episcopacy. He was consecrated by Nicholas, Archbishop of Armagh, in 1281. He resigned his See in 1288.

WILLIAM O'DUFFY

succeeded, after two years' vacancy in this diocese. He was a Franciscan Friar before his consecration. He died of a fall from his horse in 1297. This sad event took place in Banagher. See Appendix, for further particulars regarding this prelate.

WILLIAM O'FINDAN

succeeded. He had been Abbot of Kilbeggan before his consecration. He died in A.D. 1300.

DONALD O'BRIEN,

Guardian of the Franciscan Convent at Killeigh, succeeded in 1303. The year of his death is not on record.

LEWIS O'DALY

succeeded. He died in 1337.

HENRY

succeeded. He had been a Dominican friar before his consecration. The year of his death is uncertain.

TYMON

succeeded Dr. Henry. Before his appointment to Clonmacnoise he was Prior of the Dominican Convent at Roscommon. He was a native of the Diocese of Elphin. For further particulars regarding this Prelate see Appendix

RICHARD

succeeded. He had been a monk before his consecration, but the Congregation or Order to which he belonged is not given, nor is there any record of the year of his death.

PHILIP

succeeded. He died in 1388.

MILO CORY,

a Franciscan friar, succeeded in 1390. He died a short time after his consecration. The year is not recorded.

O'GALEHOR

succeeded. He died in 1397.

PETER,

a Cistertian monk, and Abbot of the Monastery of St. Mary, at Granard, Co. Longford, succeeded in the year following. He died in 1411.

PHILIP O'MOËIL

succeeded in 1411. He died in 1422.

DAVID BREND OG, OR PRENDUG

succeeded, 1423, September 24. "Die 8^o Kal. Octobris, 1423, provisum est ecclesiae Cluanen., Provinciae Armachanae in Hybernia, vacanti per mortem, de persona Fratris David Prendugus, Ord. Cisterc."—Vatican.

CORMAC MACCOUGHLAN

was appointed by Brief, on the 11th January, in 1425. He had been Dean of the Chapter at Clonmacnoise before his nomination to this See. Although appointed at Rome in the year already named, it appears he was not consecrated before 1427. Ware observes, "I do not know how it happened that his consecration was so long delayed." There is in the Registry of Dr. John Swain, Archbishop of Armagh, then Administrator of this See during the vacancy, a Commission for Visitation of the Diocese of Clonmacnoise, to the aforesaid Cormac, whom he styles Bishop Elect, and to John O'Mayl, Abbot of the Monastery of Granard, dated on the above day and year, whereby he constituted them sub-guardians of the See of Clonmacnoise. There is, moreover, another citation to him as Bishop Elect, recorded in the same Registry, whereby he is called on to appear at a Provincial Synod, to be held at Drogheda the October following; but he did not appear. Some writers say he died in 1442; but, most probably, the year of his death was 1444; for it appears in the Annals of Dudley

Firbisse, under that year, that one Bishop MacCoughlan, and the Prior of Clontuoskirl and one James, the Archdeacon of Clonmacnoise, were slain in a battle fought with another sept of the MacCoughlans, on the Monday before St. John the Baptist's Day. Now, as Clonmacnoise lies in the MacCoughlan's country or territory, and as I find no other MacCoughlan a Bishop at this time of any other Diocese, I cannot but think that this Cormac MacCoughlan was the warlike bishop slain in that year. The Annalists speak of him as "a man of great liberality and a patron of the learned."

The following notice of this distinguished prelate is taken from Brady's *Episcopal Succession*:—Cormac MacCoughlan. "Tertio Idus Januarii, 1425, provisum est Cluanen. in Hib. vac. per mortem, licet de alteri fuerit provisum, quia non fecit confici Bullas infra annum, de persona Cormichi Mecerlan, Decani dictae ecclesiae cum dispensatione opportuna."—Vatican. He had another Provision to this See on 8th July, 1426:—"Die 8 Idus Julii, 1426, provisum est ecc^{ae}. Cluanen, vac. per mortem, de persona Cormachi (cui alias de dicta ecc^{ae}. fuerat prov. sed infra annum literas non expediverat. Propter quod de novo censebatur vacare.) Cum dispensatione opportuna, ut alias fuerat dispensatum."—Vatican. On the 23rd of October, 1426, "R. P. D. Cormachus, Electus Cluanen., pro integra solutione unius minuti servitii, solvit 9 flor. auri de Camera et 19 solidos et 6 denarios monetae Romanae."—Obligazioni.

MacCoughlin died in 1444.

JOHN ODALY, OR OLDAIS

succeeded on 5th of October, A.D. 1444. The following record of his appointment is taken from the Vatican MSS.:—"R. P. D. Johannis Odaly, Dei gratia electus Episcopus Cluanen. in provincia Armachana in Hybernia, personaliter obtulit, Cam. et Coll. etc., 33 florenos auri de Camera et unum tertium."—Obligazioni.

Ware gives no date for the death of John O'Daly, but mentions another bishop, John, who died in 1486.

WALTER BLAKE

succeeded, A.D. 1487. He died in 1508. He was a native of Galway, and Canon of Enaghdone. It is said he was educated for some time at Oxford. See Ware.

THOMAS

succeeded, A.D. 1509.—Ware. The year of his death is not recorded.

QUINTIN JEGYN

succeeded, A.D. 1516, November 10. This appointment is recorded by Ware. His name appears also in the brief of his successor. Dr. Jegyn had been a Franciscan Friar before his appointment. He died in 1538, having ruled this See for twenty-two years.

RICHARD HOGAN

succeeded, A.D. 1539, June 16. Like his predecessor he was a Franciscan Friar before his appointment. He was also Bishop of Killaloe in commendam. “Die 16 June, 1539, referente Card. Ghinuccio, S. D. N. providit ecclesiae Cluonen., vacanti per obitum Quintini Jegyn, de persona Richardi Jhogan (Hogan) ordinis fratrum Minorum professoris, et in administrationem eidem dedit ecclesiam Laonen., vacantem per obitum Theodorici Ybrien, extra Romanam Curiam defuncti. Cum absolute a censuris.”—Barberini. Dr. Hogan died in the same year, 1539. Ware makes no mention of him.

FLORENCE GERAWAN, OR KIRWAN

succeeded, A.D. 1539, December 5. “Die 5 Dec., 1539, referente Ghinutio, providit ecclesiis Cluanen. et Laonens. in Hybernia, vacantibus per obitum Richardi (Hogan) et Theodorici extra Romanam Curiam defunctorum, de persona fratris Florentii Igeranan (Gerawan vel Kirwan), ordinis fratrum Minorum, cum unione earundem ecclesiarum ad vitam dicti Florentii tantum. Absolvens, etc.”—Barberini. Gerawan died about the year 1555. During his episcopacy, the two west angles of the cathedral at Clonmacnoise were demolished by a tempest, on the 31st of January, 1547. It was reckoned the most violent storm that ever happened in Ireland. About that same year, the English garrison of Athlone pillaged this cathedral in a scandalous manner, took away the bells, destroyed the images and the altars, not sparing the church books nor even the window glass. Dr. Kirwan, like his predecessors, had been a Franciscan Friar before his appointment to this See, which was made by Pope Paul the III., and confirmed by King Henry the VIII., after having taken the oath of allegiance.—See Ware.

RODERICK MACLEAN

succeeded, A.D. 1549, August 30. “Die 30^o Aug., 1549, referente R^{mo}. Carpensi, S. D. N. providit ecclesia Cluanen.,

tunc per obitum bo. men. Florentii, olim Episcopi Cluanen., extra Romanam Curiam defuncti, vacanti, de persona D. Roderici Machilliennii (Maclean) presbyteri Rossen. dioc., in aetate legitima constituti et de nobili genere ex utroque parente procreati, ipsumque illi in Episcopum praefecit et pastorem, curam, etc., committendo, et cum retentione omnium, etc., et cum dispens^{bus} derog^{bus}, etc. Absolvens, etc. Redditus floren. 300. Taxa 33 $\frac{1}{3}$."—Barberini. Maclean did not perfect this appointment, which was made on a false report of the death of Kirwan, and on 5th March, 1550, was made Bishop of Sodor.

PETER WALL

succeeded, A.D. 1556, May 4. "Die 4^o Maii, 1556, referente Card. Morono; ecclesia Cluanen., tunc per cessionem. R. P. D. Florentii Gerua, Episcopi Cluanen., in manibus S^{tio}. Suae spone factam, et per eandem S^{tem}. Nostram admissam vacanti, de persona D. Petri Val. Ore. fratrum Praedicatorum, et Theol. Baccalaurei, in presbyteratus ordine et quinquagesimo suae aetatis anno constituti; ipsumque, etc. Et cum absolutione ab Apostasia et aliis excessibus, cum dispensatione prout in cedula et cum clausulis, etc. Absolvens, etc. Taxa flor. 33 $\frac{1}{3}$."—Barberini. Dr. Wall died in 1568.—Ware. After his death this See was united to Meath by Parliamentary authority, an union never recognised at Rome.

From 1568 to 1647 this See was under Vicars or Administrators, owing to the troubles of the times.

In 1631, the Bishop of Meath held Clonmacnoise in administration. He was Dr. Thomas Dease.

ANTHONY GEOGHEGAN

succeeded, A.D. 1647, March 11. "Die 11^o Martii, 1647, referente Card. Ginnetto. S. D. N. providit ecclesiae Cluanen. a pluribus annis vacanti, de persona fratris Antonii Geoghegani, ord. min. strictioris observantiae professi, eumque, etc."—Corsini. He had been praeconized on the 18th of February, 1647.—Corsini. Dr. Geoghegan was, on several occasions, forced to fly from Ireland. In a Congregation of the Propaganda, held on the 16th of December, 1653, the Bishop of Clonmacnoise obtained "hospitium," with an allowance for his maintenance within the College of the Propaganda. He had endured many sufferings "pro fide Catholica et immunitate Ecclesiae."

During his episcopate, Clonmacnoise was the centre of some remarkable events, in which Dr. Geoghegan took a leading part, as the following documents will show. He also attended a Synod held in Kilmore.

Statuta Cluanensia.

In Capitulo Habito in Civitate Cluanensi.

10 Maii, 1649.

Sub Reverendissimo D. Antonio, Episcopo Cluanensi.

Propter varia incommoda quae sequuntur ex negligentia parochorum partim, et partim officiositate religiosorum qui se intromittant officio eorundem, statuimus quod quicumque regularis, assistat testamento alicujus moribundi in hac dioecesi, nisi assistat etiam parochus, qui debebit vocare duos alios testes ad minimum, et idem testamentum praesentare coram ordinario aut officiale ante 15 dies, qui secus fecerint, mulcentur in 10 per centum de valore testamenti, quod mulctum solvatur in pios usus.

Dr. Carolus Coghlan, Decanus.
 Pr. Donatus Coffey, Thesaur^s.
 Pr. Walter Rigny, Poenitentiar^s.
 Pr. Joan^s. Muluolha V. de Ballologhlo.
 Pr. Thomas Conoile.
 Pr. Terentius Coghlan.
 Pr. Arthurus Coghlan.
 Pr. Patricus M'Mea.
 Pr. Donaldus Shiell.
 Pr. Gulielmus Shiell.

Hi omnes supradicti consensum dederunt ad probationem et confirmationem supra dictorum statutorum. Et ego similiter confirmo et approbo eadem.

Fr. Anthonius [Magheogan], Episcopus
 Cluanensis.

Scriptum per me Hugonem Coghlan, 4 Sept., 1649.

It is clear from above Statutes the Regulars did not have it all their own way in those days.

The following papers will be found to contain much valuable information regarding the sad condition to which Catholics were reduced about the middle of the seventeenth century, in this country, through the Cromwellian invasion:—

1. Declaration of the Bishops and Clergy assembled at Clonmacnoise, 4th December, 1649.

(From the Wadding Papers, Rome.)

By the Ecclesiastical Congⁿ. of the Kingdom of Ireland, we the ArchB^s. Bish^s. & other Ordinaries & Prelates of this Kingdom of Ireland, having met at Clonmacnoise *proprio motu* on the fourth day of December, in the year of our Lord God 1649 taking into our consideration among other, the affairs then agitated & determined for the Preservation of the Kingdom that many of our Flock are mislead wth a vain opinion of hopes that the Commander in Chief of the Rebel Forces commonly called Parliamentaries, would afford them good Conditions, and that relying thereon, they suffer utter Destruction of Religion, Lives & fortunes if not prevented. To undeceive them in this their ungrounded expectation we do hereby declare as a most certain truth that the Enemy's Resolution is to extirpate the Catholic Religion out of all his Majesty's Dominions, as by their several covenants doth appear, & the Practice wherever their power doth extend, as is manifested by Cromwell's Letter of the 19th of October 1649, to the then Governor of Ross, his words are "for that w^{ch} y^u mention concerning Liberty of Religion, I meddle not with any man's Conscience, but if by Liberty of Conscience you mean a Liberty to exercise the Mass, I judge it best to use plain dealing & to let you know, where the Parliament of England have Power that will not be allowed of." This Tyrannical Resolution they have put in Execution in Wexford, Drogheda, Rosse & elsewhere & it is notoriously known that by Acts of Parliament called the Acts of Subscription the Estates of the Inhabitants of this Kingdom are sold, so there remaineth now no more but to put the Purchasers in Possession, by the Power of Forces drawn out of England, & for the common sort of People, towards whom if they show any more moderate usage at the present, it is to no other end but for their private advantage, & for the better support of their army, intending at the close of their Conquest (if they can effect the same, as God forbid) to root out the Commons also & plant their Land with Colonies to be brought hither out of England, as witness the number they have already sent hence, for the Tobacco Islands, and put Enemies in their Places.

And in effect this Banishment or other destructions of the common People must follow the Resolution of extirpating the Catholic Religion, which is not to be effected without the Massacring or Banishment of the Catholic Inhabitants.

We cannot therefore in our Duty to God & discharge of the care we are obliged to have for the preservation of our Flocks but admonish them not to delude and loose themselves with the vain expectation of conditions to be had from that merciless enemy & consequently we beseech the Gentry and Inhabitants for God's Glory and their own safety to the uttermost of their Power to contribute with Patience to the Support of the War against that enemy in hope that by the Blessing of God that they may be rescued from the threatened Evils & in Time be permitted to serve God in their native Country & Enjoy their Estates and fruits of their Labours free from such heavy Leavies or any other such Taxes as they bear at present, admonishing also those that are enlisted of the army to prosecute constantly according to each man's charge, the trust reposed in them, the opposition of the common enemy in so just a war as is that they have undertaken for their Religion, King, and Country, as they expect the Blessing of God to fall on their actions & to avoid God's heavy judgment, and the indignation of their native country, they neither plunder nor oppress the people, nor suffer any under their charge to commit any extortion or oppression so far as shall lay in their power to prevent."

2. Declaration of the Bishops and others, assembled at Clonmacnoise, 13th December, 1649.

Whereas many of the clergy and laity did in their actions and proceedings express much discontent and divisions of mind, grounding the same on the late difference of opinion which happened amongst the prelates and the laity, by which the nation was not so well united as was necessary in this time of great danger, wherein all as with one heart and hand ought to oppose the common enemy. We, the Archbishops, Bishops, and Prelates of this kingdom met, *motu proprio*, at Clonmacnoise, 4th December, 1649, having removed all differences among us (not entering into the merits or diversities of former opinions) thought good for the removing of all jealousies from our own thoughts, hearts, and resolutions, and from others who had relation or were adherent to the former diversities of opinion, to manifest hereby to all the world that the said divisions and jealousies grounded thereupon are now forgotten and forgiven among us on all sides as aforesaid, and that all and every of us of the above Archbishops, Bishops, and Prelates are now by the blessing of God as one body united, and that we will, as

becometh charity and our pastoral charge, stand all of us as one entire body, for the interest and immunities of the Church and every Prelate and Bishop thereof, and for the honour and dignity, estate, right, and possession of all and every said Archbishop, Bishop, and other Prelates, and we will as one entire and united body forward by our counsel, action, and device, the advancement of his Majesty's rights and the good of this nation in general, and in particular according to our power, and that none of us in any occasion whatsoever concerning the Catholic religion or the good of this kingdom of Ireland, will, in any respect single himself, or be, or seem opposite to the rest of us, but will hold firm and entire in one sentiment as aforesaid, hereby detesting the actions, thoughts, and discourses of any that shall renew the least memory of the differences past, or give any ground of future differences among us, and do, in the name of Jesus Christ exhort all our flocks to the like brotherly affection and union, and to the like detestation of all past differences or jealousies as aforesaid arising hitherto among them, and we desire that this, our declaration, be printed and published in each parish, by command of the respective Ordinaries, *ut videant opera vestra bona et glorificent Patrem vestrum qui in coelis est.*

Datum apud Clonmacnoise, 13th December, 1649.

Hugo, Ardmachanus. Fr. Thomas Dubliniensis.
 Thomas Casselensis. Joannes, Archiep. Tuamensis.
 Fr. Boetius, Elphinensis.
 Fr. Edmundus, Laghlinensis et Procurator Waterfordiensis.
 Emerus, Clogherensis. Robertus, Corcagiensis et Cluanensis.
 Nicholaus, Fernensis.
 Edmundus, Lymericen et Procurator Episcopi Ossorien.
 Franciscus, Aladensis. Andreas, Finiborensis.
 Joannes, Laonensis. Fr. Oliverius, Dromorensis.
 Fr. Antonius, Clonmacnoisensis. Fr. Hugo, Duacensis.
 Fr. Arthurus, Dunensis et Connorensis.
 Fr. Terentius, Imolacensis.
 Fr. Patritius, Ardachadensis.
 Oliverius Deise, Procurator Episcopi Midensis.
 Dr. Joannes Hussei, Procurator Ep. Ardfertensis.
 Fr. Joannes Cantwell. Abbas S. Crucis.
 Dr. Thadeus Clery, Procurator Episcopi Rapotensis.
 Fr. Gregorius O'Ferrall, Provincialis fratrum min.
 Walterus, Ep. Clonfertensis, Congregationis Secretarius

3. Decrees of the Bishops, &c., assembled at Clonmacnoise,
13th December, 1649.

(From the Wadding Papers, Rome.)

We, the Archbishops, Bishops, and other ordinaries and Prelates of the kingdom of Ireland, having met at Clonmacnoise, *proprio motu*, the 4th day of December, in the year, 1649, to consider the best means to unite our flocks for averting God's wrath fallen on this nation, now bleeding under the evils that famine, plague, and war, bring after them, for effecting a present union, decreed the ensuing acts:—

1. We order and decree as an act of this congregation that all Archbishops, Bishops, and other Ordinaries within their respective dioceses, shall enjoin public prayers, fasting, general confessions, and receiving, and other works of piety, *toties quoties*, to withdraw from this nation God's anger, and to render them capable of his mercies.

2. We order and decree as an act of this congregation that a Declaration be issued from us, letting the people know how vain it is for them to expect from the common enemy, commanded by Cromwell, by authority from the rebels of England, any assurance of their religion, lives, or fortunes.

3. We order and decree that all the pastors and preachers be enjoined to preach amity, and for inducing the people thereunto to declare unto them the absolute necessity there is for the same, and as the chief means to preserve the nation against the extirpation and destruction of their religion and fortunes resolved on by the enemy. And we hereby do manifest our detestation against all such divisions between either provinces or families, or between old English and old Irish, or any of the English or Scots adhering to his Majesty, and we do decree and order that all ecclesiastical persons fomenting such dissensions or unnatural divisions be punished by their respective prelates and superiors, *juxta gravitatem excessus et (si opus fuerit) suspendantur beneficii et Pastores a beneficio et officio ad certum tempus, religiosi autem a divinis juxta circumstantias delicti*, leaving the laity, offending in this kind, to be corrected by the civil magistrate, by imprisonment, fine, banishment, or otherwise, as to them shall seem best, for plucking by the roots so odious a crime, the execution whereof we most earnestly recommend to all those having power, and that all are concerned therein as they will answer to God for the evils that thereout may ensue.

4. We decree and declare excommunicated those highway

robbers, commonly called the Idle Boys, that take away the goods of honest men, or force men to pay them contribution ; and we likewise declare excommunicated all such as succour or harbour them, or bestow or sell any victualling, or buy cattle or any other thing else from them wittingly, likewise all the ecclesiastical persons ministering sacraments to such robbers or Idle Boys, or burying them in holy graves to be suspended *ab officio et beneficio si quod habent* by their respective superiors, *juxta gravitatem delicti*. This, our decree, is to oblige within fifteen days after the publication thereof in their respective dioceses.

Datum apud Clonmacnoise, 13th December, 1649.

Hugo, Ardmachanus.

Fr. Thomas, Dubliniensis.

Thomas, Casselensis.

Joannes, Archiep. Tuamensis.

Fr. Boetius, Elphinensis.

Fr. Edmundus, Laghlinensis et Procurator Waterfordiensis.

Emerus, Clogherensis

Robertus, Corcagiensis et Cluanensis.

Nicolus, Fernensis.

Edmundus, Lymericen et Procurator Episcopi Ossorien.

Franciscus, Aladensis.

Andreas, Finiborensis.

Joannes, Laonensis.

Fr. Oliverius, Dromorensis.

Fr. Antonius, Clonmacnoisensis.

Fr. Hugo, Duacensis.

Fr. Arturus, Dunensis et Connerensis.

Fr. Terentius, Imolacensis.

Fr. Patritius, Ardachadensis.

Oliverius Deise, Procurator Episcopi Midensis

Dr. Joannes Hussei, Procurator Ep. Ardfertensis.

Fr. Joannes Cantwell, Abbas S. Crucis.

Dr. Thadaeus Clery, Procurator Episcopi Rapotensis

Fr. Gregorius O'Ferrall, Provincialis ord. Praed.

Fr. Thomas MacKiernan, Provincialis fratrum min.

Walterus, Ep. Clonfertensis, Congregationis Secretarius.

Letter of the Bishops assembled at Clonmacnoise to the Nunzio.
Rinuccini, 13th December, 1649.

Illme. et Revme. Dne.

Tam vehemens hac tempestate hanc patriam inundavit. malorum torrens, fame pedetentim ingruente, peste grassante et Bello omnia vastante, per illuviem Puritanicam quam Anglia nuper in nostras oras evomuit aperto ore ubique protestantem Missae exercitium nullibi permissum iri ubi Parliamentum Angliae potietur rerum, ut non obstantibus quibusdam antehac distantibus inter nos positis unanimiter omnes extrema necessitate coacti nobis operae pretium duxerimus nostras omnium vires in unum conjungere ad quoscumque movendos lapides ut citius ac melius hosti communi valeamus resistere. Quare in paterna. V. Illmae. Dnis. cura erga nos confidentes quam suppliciter rogamus ut post habitis oblivionique traditis occasionibus quibus Dnio. V. Illma. huc usque offensa existit, praesentem necessitatem nostram ob oculos solum habens, Agentes a nobis eo destinatos in suis obtinendis petitionibus promovere et adjuvare dignetur, pro Deo, religione ac patria et ita vestras sacras manus deosculamur.

Rme. et Illme. Dne.

Observantissimi filii.

No signatures are given.

Letter of the Bishop of Clonmacnoise, 17th December, 1652.

Illm. Dne.

Alteras ante has ad Illmam. D. V. litteras dedi in quibus quam breviter rationem reddidi de miseria Hyberniae, et ne fortasse ad manus sacras vestras non pervenerint, ecce tibi status noster. Haeretici Angli tenent omnia nostra. Soli Ultonienses cunctando restituunt rem Statuerunt (Angli) ne quis Praelatus. Clericus aut Religiosus vivat in ista patria praesertim ullus eorum quia adhaeserunt lateri vestro quorum unus ego ultimo fere anno in Sylvis vitam degi, nec tecta aliqua aut mea aut aliena subire propter imminentem persecutionis gladium licuit. Tandem expulsus minis huc relegatus sum. D. Laghlinen venturus erat in altera nave, eadem nocte qua ego navem conscendi. D. Dunen, occisus est in mari: D. Waterfordien. mortuus est Nannati: D. Ardaghaden. vivit ibidem. Ex quo huc appuli decollaverunt dicti haeretici 40 viros nobiles. D. Terentium vestrum Coghlan (si non inter eos) adhuc in vinculis retinent, spoliaverunt fere omnibus bonis; ejus filii duo major et minor natu defuncti sunt. Dna. Maria plorat quotidie.

Actum denique est de tota istius Regni Republica, fide et bonis. Inter has lachrymas, angustias et miserias interque exilli tenuitatem et fortunarum jacturam non parum solatii foret accipere quomodo V. Illma. Dtio. si habet. Cui omnem felicitatem precatur admultos annos.

E Conventu Franciscanorum Madriti.

17th December, 1652.

Dnis. V. Illmae.

Servus addictissimus,

Fr. Antonius McGeoghegan,

Epus. Clunmacnosensis.

Illmo. Principi Firmano, &c.

4. Decrees of the Bishops and Clergy of the Province of Armagh, assembled at Clochuactir, in the Diocese of Kilmore, the 29th July, 1651.

This place is known by the modern name of Lough Oughter, which is situated not far from Kilmore, in the County of Cavan. The island in the lake is said to have been formed by dropping stones into it. The ruins of the castle of Lough Oughter still exist. The O'Rorkes and the O'Reillys of Breffny, betimes held sway there, and made it the centre of many notable events. Amongst the virtues of these Chieftains was love of their Church and its pastors.

(From the Rinuccini MSS.)

In Dei nomine, Amen.

Incipiunt acta congregationis utriusque Cleri provinciae Ardmachanae, coactae die 29^o mensis Julii, 1651, in loco qui dicitur Clochuactir, Dioecesis Kilmorensis per Ill. D. Hugonem Archiepiscopum Ardmachanum et totius Hiberniae Primate, eidem congregationi praesidentem, assistantibus Reverendissimis D.D. Eugenio Kilmorensi, et Antonio Cluanmacnosiensi Episcopis, et Procuratore Reverendissimi Dunensis et reliquis.

Imprimis peracto Missae sacrificio et habita concione, pro quibusdam negotiis majoris momenti in congregatione propositis aliquot ex utroque clero ad discutiendum et ponderandum, rationes et motiva et ad determinandum deputati sunt quorum resolutionem ac determinationem ob rationes huic congregationi visas hic inserere non fuit consultum. Deinde patres congregationis ad alia procedentes decreverunt ut sequitur.

1. Statuimus et ordinamus ut deinceps omnes et singuli, qui agunt praedas, rapinas, vel furta ex bonis Catholicorum contribuentium ad utilitatem publicam, cujuscumque gradus vel conditionis illi praedones, raptores, vel fures sint in quarteriis haereticorum vel extra, absque autoritate publica comitiorum regni vel provinciae in qua degunt, ipso facto sint excommunicati, utpote Republicae perniciosi, tum quia exercitum Catholicum diminuunt et dispergunt, tum quia inter vicinos et amicos inimicitias excitant, idque sine ullo Republicae emolumento; emptores et receptores talis praedae, rapinae, vel furti restitutioni obnoxios esse absque spe a proprietariis recipiendi pretii declaramus.

2. Insuper decernimus ut Colonelli, Capitanei, et locumtenentes, qui vocati a potestate habentibus ad castra, interim domi maneant absque licentia Proregis, vel Generalis, vel Provincialis Concilii, ipso facto sint excommunicati, sciantque in stipendiis receptis se restitutioni esse obnoxios.

3. Statuimus etiam ut quivis sacerdos sive saecularis sive regularis pro populo celebraturus ante Missarum sollemnia diebus Dominicis et Festis, comminatorie promulget, ut nullus officialis eques vel gregarius miles de exercitu Catholico divinis non intersit: item promulgent ut nullus de populo victum vel hospitium taliter se absentanti suppeditet et sub poena suspensionis a divinis.

4. Quia bonae memoriae Excellentissimus D. Eugenius O'Neill, quondam Generalis exercitus Catholici in Hibernia, in ultima sua capitulatione cum Ormonio et sequasibus gloriose obtinuit quod antequam se illis conjungeret, se obligarent ad absolutionem a censuris Ill. D. Nuncii a sua sanctitate petendam, insistendum esse talis promissionis petitioni praesens congregatio censet, et statuit ut nullus Episcopus hujus Provinciae in Assemblaeis vel Comitiiis Generalibus regni assideat, nisi prius impetrato et obtento beneficio dictae promissionis: hortatur etiam omnes et singulos Provinciae nobiles (prout de honore tenentur) ut non assideant tamquam membra in aliquibus comitiis nisi prius requisito et obtento beneficio praefatae promissionis.

5. Praesens Congregatio declarat et protestatur ejectionem Ill. D. Nuncii Apostolici huic nationi imputari non debere, cum major et sanior pars regni, nobilium cleri et populi in illam expulsionem non concenserit: quae etiam sanior pars adamussum censuras ejusdem Ill. D. Nuncii latas observavit; sed dicta ejectio facta est a quibusdam schismaticis in regimine existentibus, qui a reliquis confoederatis declinarunt.

6. Sub poena excommunicationis prohibemus ut nullus sive clericus sive laicus ab haereticis vel aliis usurpatoribus decima

conducat sine titulariorum clericorum vel proprietariorum licentia et consensu.

7. Volumus et declaramus ut personis Ecclesiasticis immunitas per canones et Concilia Oecumencia concessa in hac provincia observetur. Per hoc tamen non intendimus ut praefatae personae sint omnino immunes a contribuendo ad praesens bellum pro ratione facultatum vel prout discretioni Ordinarii vel Metropolitanus consentaneum videbitur, sicut nullus in his regni angustiis a publicis contributionibus eximendus est, exceptis medicantibus.

8. Caeterum haec Congregatio censet et declarat serenissimum Lotharingiae Ducem esse Catholicorum hujus regni Regium Protectorem, eumque tanquam talem acceptat et obviis ulnis amplectitur et sub poena excommunicationis latae sententiae, ne ullus cujuscumque conditionis vel gradus ille sit, attentare praesumat contrarium asserere per se vel per alium directe vel indirecte occulte vel manifeste, prohibet.

9. Statuimus et ordinamus ut acta hujus Congregationis singulis mensibus per singulos Regulares conventus et parochias hujus Provinciae inter Missarum solemnia promulgentur idque incipere debeant prima Dominica post habitam notitiam actorum : injungimus etiam ordinariis ut ea publicari curent. Die 29 Julii, 1651.

10. De consensu Reverendissimorum D.D. et Patrum delegati sunt ex utroque clero ad assistendum. Ill. D. Primate et Revmo D. Kilmorensi in perficiendis et obsolvendis reliquis negotiis ; videlicet, e clero saeculari Rev. admodum D. Thomas Brady, Archidiaconus Kilmorensis ; Rev. D. Joannes Thie, Decanus Clocherensis ; et Rev. D. Donatus Georgan, Decanus Kilmorensis ; vel aliquo eorum deficiente aut impedito, Rev. D. Bernardus Kelly, Pastor Kilmorensis : e clero vero regulari Rev. admodum Antonius Geogheganus, Abbas de Kilbeggan ; Rev. admodum P. Thomas Mac Kiernan, Minoritarum exprovincialis ; Rev. P. Jacobus Crelly, Prior de Carlingford ; vel aliquo eorum impedito, Rev. P. Antonius Gavanus, guardianus de Cavan. Caeterum omnes Congregationis Patres infra scripti gratum et ratum habituri sunt, quidquid per tales delegatos determinabitur.

11. Praeterea iisdem delegatis Congregatio committit ut curam relinquunt Revmo. D. Cluainmacnoshiensi Episcopi et D. Nicholae Bern procuratori Reverendissimi Dunensis, et R. admodum D. Antonio Geoghegan Abbati de Kilbeggan ; ut mentem et acta hujus Congregationis praelatis sinceris reliquarum provinciarum intiment, eosque rogent ut dignentur sedulo in suis respective provinciis formam horum actorum imitari.

12. Deinde Reverendissimo D. Cluainmacnoshiensi et D.

Nicolao Bern commitenda est cura per delegatos, ut communicent nobilibus et primariis viris in exercitu Catholico decreta et acta hujus Congregationis. Die 30 Julii, 1651.

Catalogus eorum huic Congregationi interfuerunt:

Hugo, Archiep. Ardmachanus et totius Hiberniae Primas.
 Eugenius, Kilmorensis Episcopus.
 Fr. Antonius Cluainmacnosiensi Ep.
 Antonius, Geoghegan, Prior de Conalmor.
 Nicolaus Bern, Procurator Ep. Dunensis.
 Antonius Geoghegan, Abbas de Kilbeggan.
 Terentius Conally, Abbas de Cluaneis.
 Ferdinandus Ferially, Prior de Druimleamh.
 Philippus Smith, Prior S. Joannis de Kells.
 Thomas Brady, Archidiaconus Clochorensis.
 Donatus Georgan, Decanus Kilmorensis.
 Joannes Thy, Decanus Clochorensis.
 Patritius Daly, Vicarius Generalis Ardmachanus.
 Fr. Thomas Makiernan, Exprovincialis Minorum.
 Fr. Jacobus Krelly, Prior de Carlingford.
 Fr. Laurentius Foerallus, Prior de Longford.
 Henricus Mellanus, ordinis Minorum pater.
 Fr. Antonius Gavanus, Guardianus de Cavan.
 Fr. Franciscus Ferallus, Guard. Montisfernandi, provinciae pater.
 Fr. Carolus Kelly, Guardianus de Droghedaha.
 Fr. Jacobus Tirellus, Guardianus S. Joannis Baptistae.
 Fr. Lucas Tullius, Guardianus de Dundalk.
 Fr. Antonius Heslenan, Guardianus de Muntereolois.
 Fr. Malachias Corcoran, definitor.
 Edmundus Mathaeus, Vicarius Mackererois.
 Tullius Canally, Rector de Galven.
 Fr. Bonaventura Hugonis, Guardianus de Lisgavail.
 Fr. Antonius Wardaeus, Guardianus de Monachan.
 Fr. Dionysius Meghy, Guardianus Dunensis. Bernardus Kelly, Pastor de Kilmore, 1651.

Dicto Te Deum laudamus, explicit haec Congregatio, die 1st Augusti, 1651.

De mandato Ill. D. Hugonis, Archiepiscopi Ardmachani et totius.

Hib. Primatis et Congregationis Praesidis, et reliquorum Patrum.

Jacobus Gavanus, Congregationis Secretarius.

Letter of the Bishop of Clonmacnoise, 4th Jan., 1653.

Illme. &c.

Aliquas jam literas ad D. V. Ill. dedi, ex quo huc in exilium missus sum quibus quam breviter rationem de statu Hiberniae reddere conatus sum. Dnis. V. T. humanitas eximia, et singularis charitas erga me olim in Hibernia cogunt toties quoties molestum me in scribendis ad Ill. D. V. in gratiar. actionem litteris Praelati, Clerici &c. qui praesertim adhaeserunt lateri vro., et viae veritatis, expulsi, quorum Dunen. occisus est, Waterfordien. obiit Naneti, Ardagh. vivit ibid. Laghlinen. venit Bilbae Ego postquam ultimum annum in speluncis et sylvis vitam vixi tandem coactus sum huc venire, ubi vivitur exiguo. Soli Ultonien. adhuc conabantur se praeservare hosti non succumbendo, jam crevit eorum scintilla (ut hic quotidie accipimus) in magnam flammam; 1,400 enim (ut ajunt) milites sunt. Narratur hic etiam, qd. Conacem., Lageniensēsq. resurgunt contra haereticos. Tandemq. Momonier. cum 3,000 viris eos consequuntur passib. aequis. Omnes ad unum consurgunt tam nobiles, quam generosi cum suis sequacib., venit et opilio, tardi venere bubulci. Faxit D. O. M. ut sit verum sicut accipimus, ut tandem ad gregem meum liceat mihi redire, et cum iis in osculo pacis mori.

Interim O Illme. mi. Dne. nil mihi magis in votis est, quam sacra Aplor. PP. limina deosculari posse, et plantas pedum S. Sanctitatis, et SS. charissimasq. Illmae. D. V. manus, et Bmae. Virginis habitaculum Lauretanum &c. et ut voti compos fieri valeam suppliciter deprecor Ill. D. V. ad me scribere, ut receptis litteris animosier ad tanti tam longiq. itineris onus reddar. Interim (mode negotium vobis non facessat) Eplam. Vram expectatum habeo. &c.

E. Conv. Franciscan. Matriten. 4 Jan., 1653.

Fr. Ant. Mc. Geogheganus, Eps. Clumnacnossen.

5. Letter of Dr. Walsh, Archbishop of Cashel, from Compostella, 30th Nov., 1653, to the Bishop of Clonmacnoise, in Rome.

(From the Rinuccini MSS.)

Illustrissimam Dominationem vestram etiam atque etiam rogo ut cum, eo te teneas loco quo et Deo et patriae inservire

valeas, suae sanctitati quam possis humillime supplices quatenus suam Praelatis aliquibus et aliis personis deleget auctoritatem absolvendi eos qui timent ne censuras ab Ill. D. Archiepiscopo Firmano, Nuncio Apostolico, fulminatas contraxerint : alii enim timoratae, alii laxioris sunt conscientiae. Poterit Dominatio Vestra Illustrissima in mentem revocare quid Praelati omnes in sua ipsius Ecclesia domoque Cluanmacnosiensi congregati in hunc finem generaliter decreverint. Quod autem ad me attinet humillime imploro mihi et gregi meo suae sanctitatis benedictionem et absolutionem ejusque auctoritatem mihi ipsi aut alteri concedendam quo generaliter absolvantur, nam ego et ipsis et mihi hoc humiliter et serio exopto. Dominationem Vestram Reverendissimam in gregis mei satisfactionem et spiritualem incolumitatem pro ea qua in suos populares fertur charitate adeo hac in re spero laboraturam et successurus sit effectus quem tontopore in votis habet.

Vester humillimus et obsequentissimus servus,

THOMAS CASSILIENSIS.

Compostellae, ultimo Novembris, 1653.

The following is a most remarkable document, and well worthy of perusal. There have been famines in this generation, but none so bad as that referred to in this letter:—

6. Letter of Rev. Peter Talbot, S.J., from Antwerp, to the Bishop of Clonmacnoise, in Rome, 3rd July, 1654.

(From the Rinuccini MSS.)

ILLUSTRISSIME ET REVERENDISSIME DOMINE,

Illustrissimae Dominationis Vestrae humanitas in fratrem meum et memet Madriti demonstrata postulat jure merito saltem ejusdem agnitionem, quam praesto, offerendo tibi ex corde integro ac sincero meum obsequium. Haud dubito quin de illa calamitosissima patria nonnihil audire cupias. Nullam historia sacra, nec prophana ullam ipsi in miseriis similem fuisse tradit. Talis tyrannis nunquam memoriae tradita fuit. Ego ubi a Te Madriti discesseram, recta Londinum trajeci cum Regis Catholici literis ad suum Legatum ut suae Majestatis nomine saltem sacerdotum permissionem obtinere conaretur. Ipsi ob oculos posui quantopere id foret necessarium et quantum in Aula Hispanica expertus essem pietatem ac propensionem abhibendi remedium. Ille mihi ad prandium urbanissime invitato dixit, Parlamento tunc dissoluto nihil praestari posse usque ad novi Parlamenti convocationem post sex menses successuram, addens rem melius peragendam modo Agentes ex Hibernia ad res temporales tractandas accederent, quibus ipse in spiritualibus faveret, eorumque conatus secundaret, subjunxitque et Hollandum centurionem, et Jesuitas Anglicanos suae sententiae subscripturos, cum tamen et hos et illum in meam ivisse repperim. Itaque Londino in Hiberniam transivi et idem, quod alii periculum subivi. Procuravi quoque ut Agentes in Angliam destinandi nominarentur. . . . Novo Parlamento convocato frater meus cum Agentibus in Angliam trajecit. . . . Ne uno quidem verbo Legatus intercedere voluit; alii tamen in se receperunt futurum ut modo quingentae librae annuae solverentur, cum sacerdotibus conniveretur; quae summa ablata, sed incassum, proindeque nec pensa nec exacta fuit. Demum usurpata a Protectore Cromwello autoritate adeo absoluta et Oratore cum ipso foedus percutiente ad hunc a meis Praelatis missus fui tentaturus si quid praestare vellet, cui persuadere non potui ut rem vel semel proponeret pollicitus tamen a se proponendum modo Cromwellus in regem electus fuerit. Hoc est quod circa negotium istud Londini successit ex quo duobus mensibus elapsis ex Hibernia discesseram. Jam decimus quartus dies agitur ex quo Londino profectus sum, ubi omnium quas imageris confusionum est maxima ab ipso Cromwello (sicut plerique conjectant) concitata, quo res novaturos in carcerem conjiciendi occasionem pariat, ne suae ipsius menti intercedant. Nunc

Papistis et sacerdotibus capiendis operam dat ex quorum ultimis quatuor in custodiam dati sunt et ex primis innumerabiles quorum viginti sunt Hiberni, omnes cujusvis conspirationis perinde innocentes atque Ill. Dominatio Vestra. Creditur futurum ut terribiliorem nasci faciat persecutionem. Talis est cui nemo fidat et tamen multos deludit. Mihi occurrit sacerdos Anglus in Angliam proficiscens, qui dixit suam sanctitatem videri bonam de D. Protectoris prolixa in Catholicos voluntate concipere opinionem. Risi. Qualis sit, tempus docebit. Quod ad Hiberniam spectat, in exequenda transplantatione proceditur, et licet Equiti Roberto atque aliis a Regno, quo ea supersederetur missis responderint non exequendum et per sex septimanas suspensa fuerit nihilominus cum huc accitus fui, de novo decreverant ut omni cum severitate executioni mandaretur, quod perinde est ac unius anni spatio universam Hiberniae nobilitatem et populum fame enecare. Per tribunum Axtellum eam conditionem haeretici obtulerunt, ut ii qui Papismo et Missae renunciarent eximerentur, sed ne unus quidem illorum conditionem admisit. Praescripsimus ut universa natio tribus Sabbathis in pane et aqua jejunarent, Poenitentiae Sacramento peccata expiarent et sacram Eucharistiam sumerent.

Quod ab omnibus toto regno ita praestitum, ut ipsi infantuli tres vel quatuor annos natio magno rigore jejunium observarent, haereticis ea propter valde indignatis. In Conacia conditio haec erit, nempe ut ipsis ibi latifundia, sicut eorum armenta exigunt, assignentur, quae portio erit parva nimis: exempli causa, Dunboinniae Baroni triginta jugera decreverunt, et sic de caeteris. In hoc etiam statu oportebit ut in Conacia inter se septuaginta praesidia Anglicana sustentent, cumque omnes eorum facultates absumptae fuerint, viri et foeminae viginti solidis singuli in Americae insulas transportandi venalitiariis venundebantur, quo modo jam tractati fuere bono loco nati, viri nobiles et agrorum avitorum possessores; praeterea ex vulgo milleni nomina dare coguntur et singuli viginti solidis venduntur. In illo regno nihil videre est nisi lamentationes, ululationes, palmarum complusiones, imprecationes. Maledicunt Ormonio, maledicunt Regi et Papae ejusque Nuncio et clero et denique sibi ipsis quod unquam nati fuerint. Deus ipsos consoletur. Quod ad me ipsum attinet licet mandata ad meprehendendum exierint nihilominus mihi decretum est cum ipsis illic mori, mox atque superiores mihi facerint redeundi potestatem.

Quod nunc possumus haud aliud est quam ut eos et a peccatis absolvamus, et ad alteram vitam praeparemus. In Hibernia haud extant decem familiae quibus suppetat unde sex menses pane et lacte victitent; quod in tractibus quos ipse frequentaverim experientia comperi et a primariis viris nobilibus ex omni illius infelicis regni parte oriundis certo didici.

The Right Rev. Dr. Geoghegan was translated to Meath, in 1657.

THE RIGHT REV. DR. SHIAL

succeeded as

Vicar Apostolic, in the government of this See.

He was one of the subscribing witnesses to the famous letter of the Bishop and Clergy of the Province of Armagh, to the Holy See, in defence of the Primate, Edmond O'Reilly. The letter bears date, 13th Dec., 1660, and shall be found amongst the Ardagh collections.

THE RIGHT REV. EDMOND JANGE

succeeded as

Vicar Apostolic, in the government of this See.

He was present at the Provincial Council, held at Armagh, A.D. 1670.

THE RIGHT REV. DR. MORIARTY KEARNEY

succeeded as

Vicar Apostolic, in the government of this See, A.D. 14th Dec., 1683.

THE RIGHT REV. DR. FALLON

was elected Bishop of Clonmacnoise, on the 17th May, 1688, by the Sacred Congregation. James II. sent to his Holiness a supplication for this appointment.

“Die 17 Maii, 1688, referente Card. Alterio, S.S. providit ad supplicationem Angliae et Hiberniae regis, Ecclesiae Cluannenn; alias Clonmacnoise ecclesiae Cluannenn alias Clonmacnoise in Hibernia. de persona R. D. Gregorii Fallon, presbyteri atque concessit in administrationem ecclesiam Ardacaden, alias Ardaghensem. etiam in Hibernia, attenta earundem ecclesiarum inopia iuxta decretum congregationis Consistorialis, cum indulto suscipiendi munus consecrationis ab uno Catholico Episcopo, assistantibus sibi duabus dignitatibus, etc., quodque decanatus ecclesiae Elphinen., quem obtinet, per hujusmodi provisionem vacet eo ipso.”—Barberini.

On the 1st of July, 1697, Dr. Fallon obtained a second Provision to Clonmacnoise, with Ardagh in Administration.

“Die 1. Julii, 1697, Marescottus pro De Alteriis absente praecognizavit ecclesias Clonmacnoise et Ardacaden; vac prima viz., a multis annis per obitum illius ultimi Pastoris, altera vero per translationem. R. P. D. Patritii Plunchet ad ecclesiam Miden.”

“Civitates Cluanen, et Ardachaden, in Hib. sitae sunt provinc. Armachanen, in Panicie (sic Conatia?) prima circuitus dimidii altera vero unius integri milliaris. Continentos multos habitantes et subjacent Regi.”

“In dictis civitatibus non sunt nisi Cathedralium vestigia ideoque ibi nulla est residentia seu habitatio pro Episcopo, et sacramenta a diversis presbyteris in privatis domibus ac etiam in montibus administrantur.” “Fructus taxantur in libris camerae. Videlicet:—Cluanen ad floren 33 $\frac{1}{3}$. Ardachaden. vero ad floren. etiam 33 $\frac{1}{3}$, similiter tamen nulli sunt,” etc., quippe usurpati etc. ab hereticis.

Promovendus ad supplicationem Regis Angliae etc., Gregorius Fallon. de legitimo matrimonio ex honestis Catholicisque parentibus in diocesi Elphinen, est procreatus. octuagenario major, a 50 circiter annis presbyter. Juris utriusque Doctor, in ecclesiasticis functionibus bene versatus. vir gravis prudens ac usu rerum praestans et ad presens ecclesia Elphinen Decanus.”

“Supplicat. etc., Episcopum Cluanen: et in administratorem Ardachaden, etc.”—Casanatensian.

In June, 1697, the Bishop-Elect of Clonmacnoise, and the Bishops of Candia and Tinia, memorialled the Camera for remission of their tax:—

“Emⁱ e Rev^{mi} Signori, Gregorio Fallone, eletto per le chiese Cluanen, et Ardachaden. in Ibernica (hic sequunter Episcopi Candiae et Tinae), humillissimi oratori dell’ E. E. V. V. riverentamente gl’ espongono. Che nel Consistoro tenutosi il di 8 Giugno pross^o, supplicarono L. E. E. V. V. affinche per la poverta delle loro chiese come pienamente veniveo espresso nel memoriale presentato in detto tempo (quale si supplica riassumere), non potavano riportare dalla sede Apostolica la speditione delle Bolle per la confirmatione Apostolica, e benignamente n-ebbero gratiosa intentione per la gratia della via secreta, ma perche a causa che in detta mattina fu dalla Santita sua dato il Capello all’ E^{mo} Sig. Card. Caraffa. non hebbero campo L. E. E. V. V. di porre in executione, della quale ne supplicano hora riverentamente gl’ oratori, concedendogli la speditione delle loro chiese per via secreta, che etc.”

“Per Giorgio (sic) Fallone, eletto vescovo Cluanen, et Ardachaden, in Ibernica.

“All E^{mo} et Rev^{mo} Sig^e, Il Sig^e Card^e Casanate.”

“E^{me} et Rev^{me} D^{ne};—Dignetur E. V. riassumere memoriale

porrectum in proximo presente Consistorio pro ecclesiis Cluanen. et Ardachaden. in Hibernia pro R. D. Gregorio Fallon, qua in sequente proponet Rev^{mas} D. Palatins Card. de Alteriis."—Casatensain.

In 1668 Gregory Fallon had been mentioned before the Propaganda for an Irish bishopric. He was then at Bologna. His signature will be found attached to the following IMPORTANT LETTERS :—

10. Letter of Irish Bishops from St. Germain, to the Pope, 18th February, 1692.

(From the Vatican Archives)

S. Germain, 18^o Februarii, 1692.

Beatissime Pater,

Cum Apostolicae Vestrae Beatitudinis charitas amplissima totum qua late patet mundum complectatur; cum Ecclesiarum particularium incolumitas a S^{tae} Sedis Apostolicae solitudine secundum Deum pendeat: cum ex antiquissima et Evangelica coeva traditione Episcopi, sive temporum iniquitate sive hominum malitia, sedibus suis ejecti ad eandem sanctam sedem, velut ad tutissimum asylum et paratum divinitus perfugium recurrerint semper, nec unquam spe sua falsi fuerint; Nos Regni Hiberniae Episcopi, ob bellorum iniquitatem, et violentiam Haereticorum, in Galliam ad tempus delati, egentes, angustiati, afflicti, ad sacros V^{ae} S^{tis} pedes accedimus, ejus opem in rebus afflictissimis et pene deploratis imploraturi. Ut autem S^{tas} V^{ra} certior sit mutationum, quae apud nos Sexennio contigerunt eas breviter referre plurimum interesse visum est. Post diuturnam sesqui saeculi circiter persecutionem acerbam, Orthodoxi in Hibernia respirare coeperunt, ubi Divina Providentia post varias tempestates et reciprocantis fortunae vicissitudines Jacobum per ignota hominibus diverticula ad avitum solium deduxit. Is confestim dedit cunctis conscientiae libertatem qua Catholici etiam fruerentur, abrogatis quae in eos latae erant legibus, capacesque fierent officiorum civilium ac militarium. Hos subinde promovit maxime quando Haereticorum perfidia ex Anglia pulsus ad Hibernos in officio constantes accessit. Tunc enimvero sub pio Principe Ecclesiae redditae sunt orthodoxis, altaria Ecclesiis, sacerdotes altaribus, et omnibus mysteriorum nostrorum augustissimum incruentum sacrificium sacrosancta Eucharistia. His bonis praesentibus et copiosae spe messis praeterita damna solabamur. Verum Auriaci adventus et victoriae occulto Dei judicio ejus armis concessae omnia pessum dederunt; Tunc ereptae sunt Catholicis Ecclesiae, altaria eversa, conjecti in fugam Sacerdotes, divina mysteria

impedita, violatae res sacrae nec non lugubre exitium atque ingens vastatio agris, tectis et urbibus illata, secuta est denique Limerici deditio, luctuosa quidem, quod una totum Regnum dedebatur, necessaria tamen ob annonae defectum et incertum suppetiarum adventum per tot maria hostium classibus infesta, honestis quidem facta conditionibus, sed infidis, quod earum vis a comitiorum Anglia ratihabitione penderet, quorum in Catholicum nomen odium plusquam vatineanum, cunctis perspectum erat. Hinc tametsi promitteretur in factis conventis tale Religionis exercitum quale sub Carolo 2^o fuerat, id nemo tamen sperabat quod a Comitibus unquam esset approbandum, uti res ipsa, postea demonstravit. Siquidem lege denuo lata, et ab Auriaco confirmata vetitum est Catholicis ullum gerere officium civile aut militare, causas forenses actitare, mercaturum aut ullam aliam artem etiam infimam exercere, uspiam in Hibernia, nisi admissa prius testa (test), uti vocant, quae haereseos tessera est, et dissertam controversorum fidei capitum continet abjurationem, ut vel sic necessitas Catholicis imponeretur aut deserendi fidem aut fame pereundi. Hoc praevidentes prudentiores quique Catholici, maluerunt voluntarium cum libero Religionis exercitio exilium, quam infidam quietem ab hostium arbitrio pendulam. Hinc pro Deo proque Religione Patriam Laresque Paternos deseruere ut Deo peregre tutius inservirent.

Habet hic S^{tas} V^{ra} Status nostri rationem ; videt Religionem pene extingui, quae non ita pridem incipiebat florere et totum Regnum occupabat, videt Gentem Catholicam S^{tae} Sedi Apostolicae devotissimam funditus everti, Nos denique videt ad sacros ejus pedes provolutos, ejus opem nunquam frustra speratam in rebus afflictissimis implorantes. Quod autem a S^{te} V^{ra} infimis precibus petimus ut praesentium malorum levamen, et adversus instantia praesidium, est :—

1^o. Ut ad placandum Deum hominum peccatis iratum, eosdem concessio aliquo Jubilaeo ad meliorem vitam invitet, et vero publicae Ecclesiae calamitates id efflagitare videntur, certe, alias, longe minores ob causas ad misericordiae Divinae Thronum recursum fuit.

2^o. Ut S^{tas} V^{ra} Christianae Republicae calamitates ex diuturno hoc bello ortas, Paterno affectu miserata, dignetur Catholicos inter principes pacem conciliare, qua nihil, hoc tempore, potest esse opportunius, nihil magis necessarium, tum ad resarcienda quam plurima eaque gravissima damna occasione hujus foederis cum Haereticis initi Catholicae Ecclesiae in multis Europae partibus, maxime in nostris, jam illata, tum ad avertenda alia longe graviora, eidem in posterum certo certius inferenda, ubicumque Haereticorum invaluerit potestas, hos

enim in Catholicae fidei perniciem omnia sua studia et arma semper intendere quis ignorat ?

3°. Ut ope et opera S^{tis} V^{rae} porta Regi nostro Jacobo 2° ad Paterna Regna postliminio revocanda patefiat, absque quo nulla Religionis in tribus Regnis augendae spes est, perexigua vero ejus reliquias conservandi, et certe cum multae virtutum prerogativae Regem nostrum S^{ti} V^{rae} plurimum commendant, tum praecipue pietas in Deum et Catholicae Religionis promovendae zelus, illum de Sancta Matre Ecclesia probant eximie bene meritum, nemini enim dubium esse potest quin ille potuisset usque Regnorum suorum pacifice potiri, si a fide recedere, si Catholicos persequi et suppressere, vel si serenissimum Walliae principem filium suum et Haeredem in Heterodoxa Religione educandum Cantuarensi Archiepiscopo Protestanti permittere, in animam induxisset; at ille divino zelo ornatus statutum habuit fidem palam profiteri, illaesum firmiter servare, pro viribus propagare, cultores ejus protegere et fovere, rerumque omnium, potiusquam fidei, jacturam facere; nec non praedictum Serenissimum filium suum maluit expositum incertitudini Paternae haereditatis olim adeundae, quam Catholica educatione privatum, ut jam non immerito Sedis Apostolicae patrocinium Regi nostro videamur efflagitare qui, pro Apostolica fide tuenda augendaque, tot dispendia et pericula subire non dubitavit. Hinc itaque Beatissime Pater spe ducimur certa fore ut S^{tas} V^{ra} pro sua singulari vereque Apostolica Charitate, Regis nostri defensionem hoc difficili tempore suscipiat eique auxilia ferat opportuna quibus sua Regna ab iniquissima valeat usurpatione vindicare.

Hoc Sedis Apostolicae honos, hoc Regiae causae justitia, utilitas Religionis, Ecclesiarum maxime nostrarum necessitas, et tot animarum aeterna salus, nimium quantum persuadent. Quin etiam ex hoc, ad S^{tis} V^{rae} parta jam apud Deum pro merita, accessio fiet perennis gloriae maximae. Postremo ut hoc nostri exilii tempore, quod brevissimum fore speramus, Sanctitas Vestra non gravetur inopiam nostram sane maximam sublevare, ut enim Serenissimus Rex, pro virili nobis subvenire conetur, tamen munificehtissimi Principis exhaustum aerarium voluntati non respondet. Itaque recurrere cogimur ad certissimum afflictorum perfugium Beatitudinis Vestrae sinum, cujus Liberalitas Deum habebit Remuneratorem. Is Beatitudinem Vestram longa et felicissima valetudine Ecclesiae suae servet incolumen. Ad sacros ergo pedes provoluti Apostolicam benedictionem expectamus.

Beatissime Pater
Beatitudinis Vestrae.

Humillimi obsequentissimi addictissimi servi et filii in Christo.

Dominicus, Archiep^{us} Armacanus,

Jacobus, Archiep^{us} Tuamensis.

Dominicus, Episcopus Elfinensis.

Joannes, Lymericensis Episcopus, Administrator Laoensis.

Petrus, Corcagiensis et Cloyenensis Episcopus.

Gregorius, Episcopus Clunmacnosiensis.

11. Letter of Irish Bishops from Paris, 8th December, 1692, to the Secretary of Propaganda.

(From the Vatican Archives.)

Illustrissime et Revme Dne Patronne Colendissime Domine Patriarcha Constantinopolitane, S. C. de Propaganda Fide a Secretis.

Parisiis, 8th Decembris, 1692.

Ex campsoriis litteris quas die vigesima prima ultimi Octobris ad nos transmisit Dominatio V. Illma, nos hic die 24^a mensis Novembris proxime elapsi accepimus atque inter nos aequaliter partiti sumus illud peropportunum trecentorum scutorum subsidium, quod Eminentissimi D. D. S. Congregationis de Propaganda Fide Cardinales annuente Ssmo D. N. nobistribuendum statuerunt; et eadem die duplicatam illius summae syngrapham nostris fere omnium subscriptionibus firmatam dedimus. Et hoc est super quo certiore te faceremus, voluisti. Quod reliquum est, Illustrissime Domine, cum de tua in nos benevolentia singulari, qua et nos tibi maxime obstrictos habes, plurimum nobis boni officii pollicemur. Non dubitamus te vehementer etiam atque etiam rogare, quatenus, quae tua humanitas est, velis pro nobis, et nostrum omnium nomine summas et obsequentissimas gratias agere Suae Sanctitati et predictis Eminentissimis D.D. Patronis nostris colendissimis, quod nostras nostraeque gentis calamitates tanta benignitate misereri dignentur et sublevare.

Nos interim Deum O. M. enixe oramus ut eorum charitatem copiose remuneret eos que felicissima valetudine Ecclesiae Suae diu servet incolumes. Omnia demum prospera apprecati

Dominationi Vestrae Illmae ac Revmae manus reverenter deosculamur.

Dominationis V. Ill. et Revmae.

Devotissimi observantissimi et obligatissimi servi.

- ✠ Dominicus Archiep. Armacanus.
- ✠ Jacobus, Archiep. Tuamensis.
- ✠ Dominicus, Episcopus Elfinen.
- ✠ Joannes, Lymericensis, Ep.
- ✠ Petrus, Ep. Corcagiensis et Cloynen.
- ✠ Gregorius, Ep. Clunmacnosen.

From 1688 to 1725, this See was administered by the Bishops of Ardagh or its Vicars Apostolic. Their names have been already given in the Ardagh Succession.

John O'Daly was elected by the Chapter and Canons of Clonmacnoise on the 28th of Sept., 1723, as Vicar General, in succession to Thady Coghlan, deceased, according to *Brady*. But it will appear from the following document that the Very Rev. James Donnelly was his immediate predecessor. Probably the order was—

Thadeus Coghlan, Vicarius Gen.

Jacobus Donnelly, Vicarius Gen.

Decanus Kenny, Vicarius Gen.

Joannes Daly, Vicarius Gen., &c.

Clonmacnoise was then said to have been without a Bishop for over thirty years.

The following interesting document will clearly establish the promulgation of the Council of Trent in Clonmacnoise, regarding clandestinity, shortly after the Council itself was held, probably in 1587. For about that year a Provincial Council was held in the Diocese of Clogher at which Edmund, Bishop of Ardagh, was present, and the promulgation of Trent was then unanimously decided upon and ordered. The date is fixed between 1581 and 1589.

Consultatio Ecclesiastica Et Veluti.

Quadeundem Ordinationum, Regularum, &c., Documentorum, Deservientium Ecclesiæ et Potissimum.

Provinciae Ardmachanæ, Fact, &c. &c.

“I do certifi to have received these constitutions in the yeare 1719, from the Very Rev. Mr. James Donnelly, Vicar General of Clunmacnoiss, my predecessor, then about eighty

years of age, and a priest of the diocess of Clunmacnoiss, about thirty-six years. I also certifi that in the said yeare, 1719, on a certain case of divorce on account of a clandestine marriage, that all the clergy of the diocess, and many of the old and discreet lay inhabitants, and myself as assessor, were convened at the house of one Dr. Hugh Shiel, in the parish of Gallen,* and that all of those clergy and laity, and particularly a Rev. old priest, Bryan Kinny, about eighty years of age, as well as the said Rev. James Donnelly, declare that the Council of Trent was received in said diocess all along their lives, and that their predecessors handed down and assured them it was received and practised as such in their times, &c.

Witness my hand this 10th of September, 1754.

JOHN DALY,

Dean and Vicar General of Clunmacnoiss,
Prothonotary Apostolic, &c.

STEPHEN MACEGAN

was appointed Bishop of Clonmacnoise in 1725. His history is interesting. He was born in Dublin about 1679, and made his studies at Louvain with the Dominicans, whose order he had joined, and returned to Dublin about 1708. The penal laws were then in full force. The Dominican Convents had been demolished. He was appointed to a curacy in St. James' Parish. Subsequently, having procured a site for a church in Bridge Street, he erected a commodious chapel thereon, and the Dominicans, for many years afterwards, carried on their apostolic labours with great success within its sacred walls.

About that time the Dominican Nuns were expelled from their loved cloisters in Galway to make place for lewd soldiers. They had no place to fix their abode as a community, and offer up their prayers of praise and reparation. They were obliged each to seek a refuge in the homes of their youth with their own families. This fact touched the heart of Father Stephen, and after conquering the main difficulties in the way of the erection of his chapel at Bridge Street, he devoted himself heart and soul to procure a conventual home for his outcast sisters of Galway. It was not long until he found for them, notwithstanding the intolerance of the times, a resting-place at Fisher's Lane. Afterwards he succeeded in procuring for them a more desirable habitation in Channell-Row, Dublin.

* There is a townland in the parish of Cloghan, or Gallen, called Ballysheil.

Having formed there a community of eight, in the year 1717, he was appointed by his Provincial, the Very Rev. Hugh Calanan, their confessor and general manager, an office which he held for many years. On the 24th July, 1721, he was raised to the dignity of Provincial of his own Order. The circumstances of his elevation were notable. It was the first election in their Order, made on Irish soil, since 1698, the year of their expulsion. He was not long Provincial until he succeeded in getting Dr. McMahon, Archbishop of Armagh, to establish the Sienna Convent at Drogheda. The first Superioress of this venerable Dominican Convent was Catherine Plunkett, niece to the martyred Archbishop, Oliver Plunkett, whose head is preserved there in a beautiful silver shrine. Having thus employed, for some years, his great energy and influence in reviving the fallen greatness of his Order, he set out for Rome in 1725. Whilst there he was elected and nominated to the See of Clonmacnoise. The Holy Father was much impressed by his worth, and, as a mark of special respect, consecrated him with his own hands in the Quirinal Palace, on the 29th Sept., 1725. The prelates assisting Benedict the XIII. on that occasion were Archbishop of Cozenza and the Bishop of Giovenazzo, both of the same Order. In 1729 Dr. MacEgan was appointed to the Diocese of Ferns, but it does not appear that he took possession of that See; for in the same year he was translated to Meath, where he lived during the remainder of his days. Together with his appointment to Meath, the Holy Father gave him the Parish of Navan in Commendam, and the administration of the Diocese of Clonmacnoise. The author of the "*Hibernia Dominicana*" tells us, that he was, before his elevation to the episcopacy, a Doctor of Sacred Theology, an eloquent and indefatigable preacher of the Word of God, and second in this department of the sacred ministry to no other in Ireland. He died in Dublin, on the 30th May, 1756, and was buried by his brethren in St. James' Cemetery. His grave cannot be identified now, although the Very Rev. Dr. Russell, O.P., and others, have zealously laboured to discover the tomb of the deceased prelate.

The following interesting letter was written to Dr. MacEgan on the occasion of his election to Clonmacnoise by the Very Rev. Thomas Rippoll, Superior of the Dominican Order in Ireland at that time:—

"Fr. Thomas Ripoll, *Sacræ Theologiæ Professor, ac Totius Ordinis Prædictatorum humilis Magister Generalis, et Servus.*" In Dei Filio sibi dilecto Admodum Reverendo Patri Magistro Provinciali Fr. Stephano Mac-Egan. Salutem, et

Pastoralis Muneris Apostolicum Zelum. Ab extremis Terræ Finibus ad audiendam Salomonis Sapientiam properans Regina Austri, visisque Ministrantium Ordinibus in Stuporem versa Regij Famulatûs Characterè distinctos, ac Assistricis Sapientiæ Solio Assistentes beatificavit. Celsiori Gloriæ Subselliô sublimare consuevit ad Fines usque Orbis Terrarum diffusa Orbis Christiani Regina, Ecclesia, Fideles Divini Salomonis Famulos, gloriosis Meditorum suorum Obequiis sibi individue assistentes, quos admirabili Providentiâ diversis distinctos Gradibus, multiplicibusque Gratiarum Divisionibus à Sponso suo dispositis, in se hucusque perennare, læta miratur, dùm alios quidem Apostolos, alios Prophetas, alios Fidelium Gregum Pastores, uno eodemque Spiritu Sacto operante, fecunda Meritis, materno Gratiarum complectitur Sinu, qui velut Sal Terram condiant, ut Mundi Lumina Doctrinis illustrent, ut Civitates in Monte positæ Plebem sibi à Deo destinam Virtutibus, sanctæque Conversationis Exemplis circumvallent, ac tandem æterni Pastoris Gressibus insistentes, assiduâ Sollicitudine ad salutaria dirigant Pascua Salutis, ad horum illustre Consortium, cùm te, perpensis præclaris meritis tuis.

BENEDICTUS XIII. (quem suprema divinæ Sapientiæ Providentia de Grege Dominicano ad summum Apostolatûs Apicem, Vicariamque sui in Terris Majestatem exaltare dignata fuit) te assumere intendat, tuque pro Humilitatis tuæ Parte, Onus, Angelicis etiam Humeris formidabile, ac reddendæ olim pro Grege commisso Rationi obnoxium, refugiens, ad nostram, quam professus es, obedientiam recurras, vel hac saltem ratione, ne communia ordinis nostri Suffragia amittas, quin etiam (si Apostolicæ Voluntati parendum) ad id sapienter, fortiterque ferendum, per illa adjuvis; Nos igitur præclaras Animi tui Dotes, singularem Prudentiam, Doctrinæ Excellentiam, illibatum Religiosæ Vitæ, Morumque Candorem, probatissimam regendi Dexteritatem, ardentem Domûs Dei ac Animarum Zelum, cæterasque Præsule, ac Ovium Christi Pastore dignas Qualitates, tibi ab æterno Pastore, ad hoc Munus te eligente, collatas, considerantes, quàm-quam renitentem Animum tuum non nisi laudare debeamus tamen Dei, ejusque vicarij vocem, à te non modò audiendam verum et frequendam esse ducimus. Ideoque tibi Licentiam, et Facultatem concedimus (quantum in Nobis est). Episcopatum suscipiendi, eamque Tenore præsentium benè tibi precantes impertimur, de Suffragiorum, Meritorum, atque Beneficiorum Ordinis nostri non modo illæsa Fruitione, immò et ampliori eorum Cumulo (si possibile est) tibi superaddendo, te plenò certificamus, et assecuramus (D.).

In quorum Fidem his propriâ Manu subscriptis, Sigillum Officij nostri apponi jussimus, Romæ in Conventu S. Mariæ Super Minervam, Die 22 Septembris Anno Jubilæi, 1725.

FR. THOMAS RIPOLL, "Registr. Lit. P. Pag. 129."
 "MAGISTER ORDINIS," "Fr. Constantinus Lemmicben,
 Magister, Et Socius."

It is stated that Dr. MacEgan held the administration of Clonmacnoise after his promotion to Meath, and that, when old age came upon him, he got Dr. Cheevers, the then Bishop of Ardagh to hold the visitations, and perform his other episcopal functions in Clonmacnoise. The result was, that the Bishops of Ardagh and Meath petitioned the Holy See to have Clonmacnoise annexed to Ardagh, alleging its proximity on the one hand, the poverty of Ardagh on the other, the vast extent of Meath; coupled with the fact, that he, Dr. Cheevers, was doing the *duties* of Clonmacnoise. This application was successful, and Ardagh and Clonmacnoise having been united by the authority of the Holy See, uninterruptedly continued so to this day. It is, however, stated by Father Cogan in his valuable work on the Diocese of Meath, that when Dr. Cheevers was translated to Meath, after the death of Dr. MacEgan, he applied for the administration of Clonmacnoise, and received from Rome, as a reply, a copy of his former letter written from Ardagh, setting forth the reasons why Clonmacnoise should be united to it. This put an end to the matter, and Meath has never since administered the See of Clonmacnoise. Once, and once only, before Dr. MacEgan's time, did Meath hold its administration, namely: during the Episcopate of Dr. Thomas Dease. Clonmacnoise was also united to the Diocese of Killaloe for a short period, namely, during the Episcopate of Bishops Richard Hogan and Florence Kirwan. These two Prelates mainly resided at Clonmacnoise, and ruled Killaloe therefrom.

In 1568, however, it was united, according to the Protestant divisions, to the Diocese of Meath, by Act of Parliament, and that union continues to this day. The following notes from the Petrie collections, regarding this so called union, may prove interesting:—

"In 1568, sixteen years after its devastation, Cluain was united to the See of Meath, by Act of Parliament, the Bishop of which (Hugh Brady) enjoyed the revenues of both during his life."

Respecting its state in the following century, we have the following interesting particulars, not hitherto published, in

Archbishop Usher's Report, in 1622, to the King James' Commissioners, of the State of the Diocese of Meath :—

1622.—“All the lands in Westmeath belonging to this Bisp^{rk} were demised by Bishop Jones, 9^{ber} 1512 to Ed^d. Malone, for 71 years, paying thereout 10 Beeves yearly, and preserving the young Hawks of Gos. Hawks, Falcons, and Farsals breeding in the woods of Clonmacnoise, half of which he is bound to deliver to the Bishop of Meath, at his house in Ardbracon, or pay three pounds sterling for every Hawk that shall be stollen or otherwise negligently lost; but by reason of the continued felling of great timber in the woods, for which the Lessee hath the license granted, the Hawks within this year or two have forsaken the place, and so ye Bishop hath lost ye benefit of ye reservation.”

“All ye lands of the County Roscommon, belonging to the said Bisp^{rk} were passed in fee farm, by Bishop Jones, 9th 20 Nov., 1586, to Anthony Brabason, at ye yearly rent of ten marks Irish, or 5 pounds sterling. There are 4 quarters of land enjoyed by this grant, much of which was not in the Bishop's possession at the time wherein the estate was passed. There is none of the clergy's hands to ye conveyance, neither doth it appear by any witnesses that by their consent their Seal was affixed thereto. The 4 quarter of land, lying near Galway, passed as it is said in fee farm, at the annual rent of 1 pound Irish, or 15s. sterling. The conveyance I have not seen.”

“Four quar ” in the County of Galway, called Killshanny, leased by Bishop Brady, July 26, 1578 to Joseph Garvy, for 61 years, at the yearly rent of 4 nobles Irish, or 1 pound ster.”

“The villages of Ballyl'oughloe, Tissaran, and Lemanaghan, set for ye yearly rent of 29 pounds sterling.”

“Certain prebends annexed to ye Bishop^{rk} set for the yearly rent of 29 pounds sterling.”

“Certain prebends annexed to ye Bishp^{rk} set for the yearly rent of 7 pounds, or thereabouts.” See Bp. Montgomery's paper 10.

“An eel wire upon the river of the Shannon worth £3 6s. 7d.”

“Summa totalis, each Beeve being valued at 7 pounds sterling, amounteth to £66 1s. 8d. sterling.”

“There is a great proportion of land in the Province of Connaught, which anciently belonged to the Bishop^{rk} of Clonmacnoise, ye particulars of which are to be seen extracted of the Registry of that Church, but the original Book hath lately

CLONMACNOISE AS A SUFFRAGAN DIOCESE.

been conveyed away by the practise of a lewd fellow, who thereupon fled the country."

"*Deanery of Clonmacnoise, alias Ballyloughloe.*

"The Deanery was in time past a Bishp^{rk} but now united to the Bishp^{rk} of Meath, by Act of Parliament, 20th Elizabeth.

"There hath been in time past belonging to the Bishp^{rk} Deanery yet continuing; an Archdeaconry and twelve Prebendaries, all long since wasted and extinct, all which were maintained by the offerings at funerals, the churches of Clonmacnoise being the ancient burial place of the Kings of Ireland and of the nobility of the same.

There are in one churchyard ten churches whereof two are in reasonable repair."

"Deanery of Clonmacnoise, Collative.

"The Lord Bishop of Meath, Patron.

"There belong to ye Dean or Deanery of Clonmacnoise much lands in the County of Westmeath and Connaught, and they, and all the other profits of the dignity, are leased by the present incumbent, at 6 pounds sterling per annum.—Mr. William Lester, Dean.

"The first fruits, or 20th pts.

"Archdeaconry of Clonmacnoise extinct and wasted, nothing worth.

At all events it seems certain that since Dr. MacEgan's translation to Meath, Clonmacnoise never was an *Independent* See. Here it seems fitting to investigate the question as to what ecclesiastical Province Clonmacnoise formerly belonged; for just as Meath and Ardagh administered her at different times, so Tuam and Armagh held her alternately in subjection as a Suffragan Diocese.

CLONMACNOISE AS A SUFFRAGAN DIOCESE.

In the beginning of the sixteenth century, it was reckoned amongst the Sees subject to the Metropolitan of Tuam. The proof of this statement is to be found in Theiner's "*Vetera Monumenta Hibernorum et Scotorum*," page 519, where the Rev. Nicholas Horan's report of the fitness of Frater Quintinus O'Hygim (O'Higgins) to be appointed to the vacant See of Clonmacnoise, made through the cardinal who had charge of the Consistorial process, is registered in the following words:—

igitur pro vera causae instructione die 9 Novembris anno 1516 Nicholaus Hoaran clericus Hybernicus Hertfertensis auctoritate, testis ad hoc productus, interrogatus a me super civitatibus D. fratris Quintini—medio juramento dixit, se nosse in Hibernia in Provincia Tuamensi, et esse litteris praeditum, praedicatorem, bonis moribus et fama aliisque multis virtutibus praeditum. De existentia vero ecclesiae interrogatus respondit; in Hibernia Insula orientem versus, in Provincia Tuamensi esse Cluanensem civitatem, sitam inter sylvas, casarum ex palea et viminibus feri duodecem, a cujus parte leva labitur fluvius qui eorum lingua dicitur *Tinnin* appellatur et distat a mari per iter unius diei."

Dr. O'Higgins was appointed Bishop of Clonmacnoise before the close of that year, which was 1516. Clonmacnoise was then clearly "in the ecclesiastical province of Tuam—was small, consisting of only twelve houses, built of rushes and mud, and thatched with straw." According to the report, "the cathedral was then in ruins—ecclesiam cathedralem esse dirutam. Its roof had fallen in, and there was but one altar, which was sheltered with a straw roof. It had a crucifix of bronze, and only one poor vestment. Its sacristy, too, was small; but its belfry had two bells. The Holy Sacrifice was seldom offered up, and the whole revenue of the See amounted to only thirty-three crowns."

The report added that, as to Father Quintin himself, "the members of the Sacred Congregation should know him well, as he had been a considerable time in Rome."

When there were only two Archiepiscopal Sees in Ireland, extending to Leath Cuinn and Leath Mogha, all Connaught, and with it Clonmacnoise, was subject to the Metropolitan of the Northern District. Tuam, however, in the course of years, gradually grew into a distinct province. But its independence was not fully signed, sealed, and delivered until after the Synod of Kells, A.D. 1152; for it is on record that, in the Synod of Rath-breasal, over which Celsus, Archbishop of Armagh, presided, in 1110, the five sees of Tuam, Clonfert, Cong, Killala, and Ardagh were clustered together, and still subject to the Metropolitan of the North. At the Synod of Kells, the province of Connaught obtained its full and entire independence, and the Archbishop of Tuam received the Pallium from the hands of Cardinal Paparo. After that event, Ardagh was made suffragan to Armagh, and Clonmacnoise was assigned to the new province of Tuam. The archbishops of both provinces were dissatisfied with this arrangement. Tuam, on the one hand, claimed Ardagh for the western province; whilst Armagh, on the other hand, asserted that the Shannon was the boundary,

on the Leinster side, of the province of Tuam, and that Clonmacnoise, therefore, belonged to the province of the North. This controversy was carried to Rome. At the Lateran Council, held in Rome, 1215, Felix O'Ruadhan, Archbishop of Tuam, and Eugene MacGillividen, Archbishop of Armagh, were present in person, and formulated their respective claims before the great Pontiff, Innocent the Third. Sometime afterwards, a Decree was issued, assigning not only Clonmacnoise, but also Ardagh, to the ecclesiastical province of the West, to be subject henceforth to the Metropolitan of Tuam, but, at the same time, postponing to a future day the decision of the several other points of controversy.

In the meantime, Armagh was in possession of Ardagh and Clonmacnoise, and for fully a hundred years they continued *thus* subject to its metropolitical jurisdiction.

It appears Ardagh remained afterwards continuously and undisturbedly subject to the archdiocese of Armagh, for the claim of Tuam was not renewed. But Clonmacnoise, about the middle of the fourteenth century, was again reckoned amongst the dioceses of the western province.

His Eminence Cardinal Moran states "that, soon after this period, we find a list of Irish bishops, preserved in the Barberini Archives, at Rome; and in it the See of Clonmacnoise is referred to the province of Tuam." We have already seen that, in the record of the Consistorial process, in the appointment of Dr. O'Higgins, it was described as suffragan to the metropolitical jurisdiction of Tuam. But, during his prelacy, it appears the controversy was finally closed, and Clonmacnoise was assigned to the ecclesiastical province of the North. Thus, we find that, at the Provincial Synod held in Tuam in 1523, it is stated, in the preamble to the Synod, that Dr. O'Higgins, of Clonmacnoise, was suffragan to the Archbishop of Armagh. The bishop is thus described:—"Dominus Kyntius [*i.e.* Quintinus] O'Higgins Dei gratia episcopus Cluanensis Provinciae Armachanae."—"Irish Arch. Soc. Miscellany," Vol. I., page 77. From that day to the present, Clonmacnoise has been continuously subject to the jurisdiction of the Primatial See.

I shall now set down some of the letters reprinted by Theiner regarding this matter. They are very interesting documents, in that they show the extent of the king's influence in the appointment of Irish bishops. The English monarch, Henry the Eighth, wrote, on the 18th. June, 1515, begging the appointment of Father Quintinus O'Higgins to the see of Clonmacnoise, the following letter, which was addressed to His Holiness Leo the Tenth. The second letter was addressed by the same royal personage, and on the same day, to his Eminence Cardinal

Julius de Medicis, praying the exercise of his well-known influence with the Pope to have the king's protégé appointed. Notwithstanding the eagerness of the king for a speedy appointment to this vacant diocese, the Consistorial inquiry into the fitness of Father O'Higgins was not commenced until November in the following year. The correspondence in this case is interesting, and clearly proves that the king knew of no right on his part to appoint bishops (although some writers have asserted the existence of a traditional right on the part of the Crown *previously, during, and after his reign*); to appoint to Irish Catholic Sees independently of the Pope. The following are the letters :—

DCCCCIV.

Angliae rex petit a cardinali Julio de Medicis, ut confirmationem electorum Cluanensis et Herfortensis apud pontificem urgere velit adiecto processu consistoriali de ecclesiae Herfordensi Ex originali.

Henricus Dei gratia Rex Angliae et Franciae ac Dominus Hiberniae, Rmo in Christo patri D. Julio tit. S. Mariae in Dominica S. R. E. Diacono Cardinali, nostroque ac Regni nostri in Romana Curia Protectori et Amico nostro Carissimo, salutem. Commendamus in praesentia Smo D. N. Venerabilem ac religiosum virum fratrem Quintinum Ohnyggyn, virum doctum prudentem et vitae intergritae probatum. Suamque Sanctitatem rogamus, ut eundem fratrem Quintinum Ecclesiae Cluacensi (sic) per Reverendi patris D. Thome eius postremi Episcopi ad Archiepiscopatum Tuamensem translationem vacanti, preficere et presulem constituere dignetur. Quare pergratum nobis erit, ut Vestra Rma Dominatio relationem de dicta Ecclesia, ut moris est, facere et eiusdem fratris Quintini procuratoribus in bullarum expeditione favorem suum prestare non gravetur. Quae feliciter valeat.

Ex Palatio nostro Grenwici die xviii Juini, M. D. XV.

HENRICUS,

And Ammonius.

DCCCCV.

Rex Angliae pontifici, ut designatum Cluanensem confirmare velit. Ex orig. Instrum. Miscel.

Sanctissimo Clementinoque Dno nostro Papae.

Beatissime pater,

Post humillimam Commendationem, et devotissima pedum oscula beatorum. Certiores facti, Cluacensem ecclesia in Domino

nostro Hiberniae per translationem Rev. Patris Dni Thomae eius novissimi Episcopi ad Archiepiscopatum Tuamensem vacare, Venerabilem ac religiosum virum fratrem Quintinum Ohnygyn ordinis Minorum, virum doctum, gravem, circumspectum et probum multorum testimonio maxime idoneum esse cognovimus, qui dictae ecclesiae preficiatur. Quapropter Vestre Sanctitate ipsum commendamus, eamque rogamus, ut eudem fratrem Quintinum praedictae Cathedrali Ecclesiae Cluacensi per dictam translationem vacanti praeficere et Episcopum constituere dignetur, quem ut Deo acceptum, sic perutilem eidem ecclesiae pastorem futurem arbitramur. Et felicissime valeat eadem Vestra Sanctitas. Quam Deus Altissimus longaevam conservet, Ex Palatio nostro Grenwici die xviii. Juini, M. D. XV.

E(iusdem) V(estrae) S(anctita)tis

Devotissimus atque obsequentissimus filius Dei gratia

Rex Angeliae et Franciae as Dominus Hiberniae

HENRICUS,

And Ammonius.

Beatissime pater,

Cum per translationem Rndi P. D. Thomae Episcopi Cluanensis ad metropolitanam ecclesiam Tuamensem, ipsa Cluanensis ecclesiae vacet, supplicaritque humiliter Sanctitati Vestrae devotissimus eius filius Ser^{mus} Henricus Angliae etc. Rex, ut eidem ecclesiae de persona religiosi viri Quintini Ohnygim provideretur: Sanctitas Vestra die . . . mihi commisit, ut de existentia ecclesiae, necnon de qualitatibus et meritis promovendi diligenter inquirerem et deinde de omnibus bene informatus in hoc sacro loco referrem. Super quibus ex depositione unius testis medio inuramento examinati, invenio, quod.

In Hybernia Insula in provincia Tuamensi est Cluanensis civitas, posita inter sylvas orientam versus, casarum fere duodecim ex viminibus et palea, propter quam a leva labitur quidam fluvius, qui eorum lingua Sinin dicitur, et distat a mari per iter unius diei. A dextero latere ad occidentem est ecclesiae Cathedralis semidiruta, sine tecto, cum uno tantum altari cooperto stramine, habens parvulam sacristiam cum uno tantum paramento et cruce ex aere. Habet campanile cum duabis campanis. Raro celebratur missa. In ea est corpus unius Beati Hybernici cuius nomen testis ignorat, et sub eius invocatione est ecclesia, quae est valoris trigintatrium ducatorum, ad quam summam est taxata in libris Camerae fructus constant ex frumento et ordeo.

Ad eam petitur promoveri Venerabilis frater Quintinus, in presbiteratus ordine constitutus ordinis Minorum, vir doctus, praedicator, bonis moribus et fama aliisque virtutibus praeditus,

quem multi ex Dnis meis Rmis viderunt: petit dispensari super defactu natalium, et derogari privilegiis ordinis etc.

Scribit Rex et eum commendat.

DR. PETER MULLIGAN

succeeded. He had been an Augustinian Friar before his elevation to these Sees. He was appointed Bishop of Ardagh and Clonmacnoise by Brief, dated May the 9th, 1732. He had a previous Brief, dated September, 1730. He received the usual faculties as Bishop of Ardagh in 1732. On the 6th of June, 1739, an application from Dr. Mulligan for a coadjutor was received by the Propaganda.

DR. THOMAS O'BEIRNE

succeeded in 1739. He was appointed on the 19th of September 1739. Dr. O'Beirne died about the end of January, 1747.

DR. THOMAS MACDERMOTT ROE

succeeded in 1747. He was Parish Priest of the Parish of Kilronan, County Roscommon, before his elevation to Ardagh and Clonmacnoise. The Brief of his appointment is dated May the 8th, 1747, and he is called in it Thomas Macdermottroe Nobilis Ardacaden.

He was one of the old chieftains of that name who resided at Alderford, near to the Town of Ballyfarnon, County Roscommon, on the borders of Sligo. The estates of this ancient sept are situate in the Parish of Kilronan, and the family resided on them, in a splendend mansion, for many centuries. It was this same family took up Carolan the BLIND, the last of the Irish Bards. They were his best patrons, protectors, and friends. Their house was his home, and in it he died, and they gave to him a grave in their own family vault at Kilronan.

The Right Rev. Dr. MacDermott Roe was not a member of the Moylurgh family, although a branch of that old stock. The bishop resided on the picturesque shores of Lough Melagh, close to the present castle of Kilronan. The site of his palace may still be seen on the southern banks of that charming lake. He died three years after his consecration, and was buried in a splendend mausoleum in the old church of Kilronan, which overlooks Lough Meelagh.

DR. AUGUSTINE CHEEVERS

succeeded in 1751. He was born about the year 1686 at Killyan, in the County Galway. His ancestors came from Normandy with William the Conqueror into England, and some of them afterwards accompanied Strongbow when he invaded Ireland. The Norman name of the family was Chèvre. After some years this family became settled in various parts of the country. Sir Christopher Chevers, the principal amongst them, resided at Ballyhaly, County Wexford. He married Anne Plunket, of Mace-town, and through her became the owner of the Mace-town property. During the Cromwellian and Puritan confiscations, he was robbed of his property and banished to Connaught. There the future Bishop of Ardagh was born. Of his early life little is recorded. It is, however, stated, that he was taken to France when a mere boy, by his uncle, Lord Mount-Leinster. He afterwards became a distinguished member of the Augustinian Order, and continued so until he was called upon to govern the Sees of Ardagh and Clonmacnoise. He was consecrated Bishop of Ardagh after the death of Dr. MacDermot Roe, and continued to rule that See until he was promoted to Meath in 1756. Some years after his translation from Ardagh, Dr. Chevers fell into a delicate state of health; whilst in that condition, he resided at the house of John O'Reilly, his nephew-in-law, of Ann-Ville, Ballikilchriest, near Grannard, County Longford. In 1798, after the battle of Grannard, the Orange Yeomanry invaded Ballikilchriest, and forcibly entered the house in which the bishop had resided, and trampled on the vestments found there, which had belonged to him. This they did in hatred of the Catholic religion.

1756. Anthony Blake, Warden of Galway, succeeded, by Brief, dated August 11, 1756. He was the son of — Blake, Esq., of Dunmacreene, in the County of Mayo, a gentleman of an ancient and respectable English family, who inherited a handsome remnant of their former possessions, which its seclusion amid loughs and mountains, and its remote situation at the extremities of the Counties of Galway and Mayo, had luckily saved from spoliation. After receiving his education, probably first at St. Omers, and afterwards at Louvain, he returned to the mission of his native diocese, Tuam, and received an appointment in the neighbourhood of Galway. The tribes, or lay patrons, of Galway were, at this time, dissatisfied with their Warden, the Rev. Mark Kirwan, of Dalgan, elected in 1749; and in consequence, when the triennial term arrived, they elected the Rev. Anthony Blake in his place, which is said to be the only instance in which a person once appointed

Catholic Warden was not afterwards triennially re-elected for life. Warden Blake's administration was short, but not inactive. It is to his care and zealous exertions that Galway owes the erection of the parish chapel in Middle-street, which he commenced about the year 1752, the first year of his incumbency, and which continued the only parochial chapel in the town till it was taken down in 1833, and another built on the same site by Dr. Browne, the first Bishop of Galway. In the year 1755, Warden Blake was promoted to the bishopric of Ardagh, being succeeded in Galway by the Rev. Francis Kirwan; and in the end of 1758, he was translated to the Primatial See of All Ireland. On the 19th of May, 1761, he held a Diocesan Chapter at Dundalk, in which some important laws were enacted for the reform of abuses, especially the repression of intemperance and of irregularity in the hours and places of public worship, and against the unjustifiable interference of the laity with the rights of the bishop in collating parishes and in other acts of episcopal jurisdiction. In June, 1764, another Diocesan Chapter, or Synod, sanctioned a new mode of supplying a competent support for the bishop, and urged, under heavy penalties, the erection of suitable chapels, or, as they styled them, "Mass-houses," in every parish by the parish priest. These meetings prove that, at least during the first six years of his government, Dr. Blake was regarded as favourably by his clergy as any prelate could well be who introduced reforms, many of which, besides being departures from old custom, were in themselves onerous. The acts of these Synods are published here as a partial evidence of the state of the Catholic Church in Ireland immediately before the turning part in her modern history.

Statuta Facta Ab Illmo Et Revmo Domino.

D. Antonio Blake.

Archiepiscopo Amacano et totius Hiberniæ Primati in capitulo Diæcesano habito Dundalkiæ Die 19 Maii, Anno 1761.

To the Most Rev. Father in God, His Grace Dr. Anthony Blake,
Lord Archbishop of Armagh, Primate and Metropolitan of
all Ireland.

MY LORD,

We, the Canons of your Cathedral Church of St. Patrick, in Armagh, in Chapter assembled, do take this opportunity of returning our most sincere and hearty thanks to your grace, for your great care and vigilance over us, and the rest of the clergy

and laity of this diocese since your accession to it, and also for the pains you have taken to establish peace among all ranks of people in which your grace has, thank God, most happily succeeded, for the long continuance of which we promise every assistance we can, as well as for your undertaking that the following particular rules be strictly observed for the future in this diocese:—

1. That none is to begin Mass on any occasion after one o'clock, p.m.

2. That the parochial Mass be not removed, especially on Sundays, from the usual station,* upon any pretence or pretext whatsoever.

3. That no collections be made at funerals in any street, or any road; or Mass there said for any such meetings, except such places be the usual stations for having prayers.

4. That no one wearing any altar ornaments is to go in that dress among the congregation, to beg either for himself or any other person or community.

5. That none requiring alms at any chapel or other station shall call to any person for any certain sum.

6. Never to give a contested benefice (or any other by way of punishment for three years afterwards) to any priest, on whose seeking, or in whose favour, any opposition (but for canonical exceptions) is given to any clergyman you did or would collate to said parish, or named to take care of it in commendam, if such priest will not openly declare to the congregation that he will not serve, unless commanded by his superior, in that, or any other parish where such disturbance is caused.

7. To dispossess any priest of his parish, and of any other charge (after canonical admonition), who is a drunkard, or who will stay to drink whiskey, or any other spirituous, distilled, strong liquors, at any one place, time, or meeting, exceeding the measure of what is commonly called a naggin, or double that quantity in punch.

8. That no whiskey or any such strong liquors be given to the commonalty at wakes or funerals, or carried for that intent or purport, to the place of interment.

As these eight rules of regulations are, we think, my Lord, both salutary and requisite for this country, we request your Grace's approbation and sanction of them. In addition, we pray you will please to order all your parish priests to take a copy of the statutes of the province which your Grace has shown us,

* The word still used for the houses in which Confessions are heard, and Holy Communion administered at Christmas and Easter, in most of the Irish Dioceses, beyond a certain distance from the Chapel.

and we will pray for your Grace's long life and health to rule and govern us, who are most sincerely your Grace's most humble, most obedient servants,

Nicholas Devine, Archdeacon.
James Madden, Cancellarius.
Lawrence Taffe, Chanter.
Philip Levin, Treasurer.
Nicholas Markey, Canon.
Thomas Carroll, Canon.
Terence Ignatius Quin, Canon.

We approve of, and establish for the diocese, the above-mentioned rules or regulations, proposed to us by our Chapter.

Dundalk, 19th May, 1761.

Anthony Armagh.

Acta coventa et ordinata in synoda dioecesana Amacana sub Illmo, et Rmo Domino, D. Antonio Blake, Archiepiscopo Armacano et totius Hiberniæ primate.

Anno 1764.

To the Rev. Canons and Pastors of the diocese of Armagh, at their respective meetings in the year of our Lord, 1764.

VERY REV. SIRS,

The underneath case of conscience and query, is most respectfully proposed to your opinion and decision thereon. The Catholics and Clergy of Ireland, had, without doubt, formerly enacted, or ordered, a decent livelihood for their prelates and parish priests, in lieu of their lost benefices; in consequence of which, the ordinary received, *inter alia*, the horse, bridle, and saddle of any deceased parish priest, as appears by the continued practice of this day, of other bishoprics in this kingdom; nay, in some of this province of Ulster. Which custom and rule, it is to be presumed, was the same in this diocese of Armagh, as the said dues had been some time paid to the ordinaries, and when not, they are, and were always called for, to the heirs.

Query: Should not the ordinary and his clergy now change the above manner and time of receiving his said dues, viz.:—the horse, bridle, and saddle, &c., by ordering every priest, when first collated to a parish, to pay, or secure the value of said dues, to his bishop (as it is done lately in other dioceses), grounding this new proposed regulation on the known fact, that the parish

priests, now-a-days, do for the most part, neglect making, *mortis suæ tempore*, the said provision for the indigent superior, and to hinder also the priest's heirs from sinning, by unjustly detaining the said dues:—

We, the subscribing pastors of the diocese of Armagh, are of opinion, that the purport and meaning of the above case of conscience, is both convenient and just. Wherefore, we do by these presents enact, that the change proposed in the query be made and followed for the future, as an established rule in this diocese, and we humbly pray our present most illustrious prelate to order it so.

Given at our meeting at Dundalk, this second day of May, 1764.

Philip Levins, Treasurer of the Chapter of Armagh, P.P. of Ardee.

Lawrence Taffe, Chanter, &c., &c., P.P., Hagerstown.

Terence Quin, Canon, &c., P.P. Creggan.

John Colman, Pastor of Louth.

Edward Boyle, Pastor, Drominskin.

Francis M'Ardell, Pastor in Killenins.

Hugh Mooney, Pastor of Upper Faughard.

Michael Healy, P.P. of Killewins.

Peter Carroll, Deservitor of Dundalk.

Patrick M'Kenna, Pastor of Carlingford.

For some years after Dr. Blake's removal from Ardagh, and promotion to the Primacy, his administration seems to have been peaceful and fruitful. But, unhappily, dissensions arose between his grace and the Chapter. The result was, a report was forwarded to Rome charging him with *non-residence*. On the authority of Dr. Derry, Bishop of Dromore, it was said that "Dr. Blake never could be prevailed upon to reside permanently in his diocese." After his visitations he returned to Galway, where he lived with some of his relations. The bishop was of handsome appearance, striking and episcopal demeanour, and when on his visitations, and during his sojourns in Armagh, always used an elegant carriage. To the charge of non-residence, was added that of too great severity in his exactions.

The Rev. Phillip Levins, P.P., Ardee, and the Rev. Peter Markey, P.P., of Louth—as representatives especially of the Louth clergy—carried on a prosecution against the Primate, with great ability, at Rome. This unhappy dispute lasted for a considerable time, and was the occasion of much evil. At one

time it was on the point of being amicably settled, through the interference of His Grace, Dr. Troy ; but unhappily the Primate got into fresh troubles through the suspension of the Rev. George Dowd, of St. Peter's, Drogheda. The result was, that not only Dr. Troy, of Dublin, but also the southern bishops were drawn into this unfortunate and imprudent quarrel, on both sides, which ended in the absolute resignation of Dr. Blake.

Dr. James Brady succeeded, in 1758. He was one of the Superiors at the Irish College in Paris. His Brief was dated August 21, 1758. He resided in his Mensal Parish, St. Mary's, Athlone. Dr. Brady died 18th January, 1788.

Dr. John Cruise succeeded in that same year. He was elected at Propaganda, April 21, and confirmed by the Pope, May 18, 1788, through the death of Dr. Brady. His Brief was dated 10th June, 1788. He was born in 1750, and died in June, 1812, and was buried in Abbey Shrule.

When Dr. Cruise went on his visitations to administer the Sacrament of Confirmation, he brought with him a quantity of religious books, which he used to distribute to the persons confirmed. His character was that of a very holy man.

The Right Rev. Dr. Magauran succeeded. He was elected by Propaganda on the 6th March, and confirmed by the Pope on the 12th of same month, 1815. He had been P.P. of Ballinamore, County Leitrim, on the borders of Ardagh, at its north-western limits. Kindly and cordial relations have at all times existed between the Dioceses of Kilmore and Ardagh, in College, and on the mission afterwards, and justly so, for the Kilmore clergy are a highly respectable, and honest body of ecclesiastics. Thus it came about, that on the death of Dr. Cruise, the Ardagh parish priests, not having a suitable member of their own body, cast their eyes on the most eligible of the Kilmore clergy, and voted for Dr. Magauran, whom they had known to be in every way suited for the high and responsible office. It is to be regretted there is no written record of this prelate's life and good works. The writer has taken a good deal of pains and trouble to find something worthy of publication regarding him, but in vain. He wrote to some four or five ecclesiastics who were supposed to be in possession of some facts or information regarding Bishop Magauran, which might be fittingly printed in these collections ; but unsuccessfully. Dr. Magauran, some of the old priests used to say, was a man re-

markable for common sense, and the practical and satisfactory administration of his diocese. He was a great patron of talented young priests, and thus compelled Dr. O'Higgins to stand the *Concursus* at Maynooth against Dr. Renehan, who was afterwards president of that college. Some few days after the examination at Maynooth, Dr. Magauran held a conference of his clergy in the different deaneries, and the compiler heard, some twenty-three years ago—from the late Very Rev. K. Kilroe, P.P., St. Mary's, Athlone, who, at that time, was a young priest just home from college, and without a mission, and on that account was taken around by the bishop to the different places where the clergy assembled—that there was no *business* at any of the conferences. It was kept as a holiday, the bishop was so pleased at the brilliant examination of Dr. O'Higgins, he entertained them with a most interesting and pleasing account of the triumphant and crushing defeat dealt out by the ex-professor from Paris to Dr. Renehan. "I have never witnessed," said the bishop, "such a display of theological learning." Even the students of Maynooth, although naturally on the side of the candidate of their own college, after the first day took to cheering and clapping O'Higgins.

Dr. Magauran had a noble and commanding presence, and was very affable and simple in his manners, a great favourite with his clergy and people.

It is said that he and the late Very Rev. Dean Farrelly, P.P., of Ardagh, went to Dublin, on the occasion of the visit of George the IV. to that city, and were presented to his majesty, who afterwards observed, "they were the two finest-looking ecclesiastics in Great Britain."

Dr. Magauran died in 1829, at Ballymahon, where he resided, and was interred in the little church there, at that time the pro-cathedral. His remains still repose within its renovated walls. I am sorry, through respect for his memory, and the natural wishes of the several priests of his family (for his was, and is, a Levitical family), that I have not been fortunate enough to obtain more details regarding this good bishop. I can, however, assure them, that I exhausted all the means at my disposal, in the endeavour.

Ardagh may be justly proud of the following noble

DECLARATION OF THE ARCHBISHOPS AND BISHOPS AND OTHER
CLERGY, ASSEMBLED AT JAMESTOWN, NEAR CARRICK-ON-
SHANNON, CO. LEITRIM, ON THE 12TH OF AUGUST, 1650.

(From the Rinuccini MSS.)

Declaratio Archiepiscoporum, Episcoporum et aliorum Prae-
latorum et dignitarum saecularis et regularis Cleri Regni
Hiberniae, contra continuationem regiae auctoritatis in persona
Marchionis Ormoniae, Proregis regni Hiberniae, ob malum
subditorum gubernium infortunatum regii exercitus ductum, et
violationem articulorum pacis, facta in oppido Jacobopolitano
in Conventu Fratrum Minorum, 12^o Augusti, 1650.

Catholicus Hiberniae populus anno salutis 1641 omnino ad-
ductus est ad arma suscipienda pro Catholicae Religionis, vitae
et justae libertatis suae defensione; Parliamentum enim Angliae
statuerat et decreverat Catholicam tunc in Hibernia religionem
extinguere et gentem ipsam funditus evertere, conscripto ad
crudelis sui illius decreti et intentionis executionem potenti
et numeroso exercitu: postea idem Catholicus Hiberniae
populus die 17^o Januarii anno 1649 inivit et sancivit pacem
cum Excellentissimo D. Jacobo Marchione Ormoniae, Sere-
nissimi Regis, vel certe Reginae et Serenissimi Principis
Walliae, qui nunc est Carolus Secundus Rex, commissario; quo
facto Catholici Hiberniae universo orbi notam et abunde mani-
festam fecerunt sinceram suam erga regiam auctoritatem fide-
litatem.

Hanc porro pacem seu pacificationem tunc temporis inierunt
et amplexi sunt Confoederati Catholici cum Serenissimus Rex
ab Angliae Parliamentariis carcere clausus teneretur; cum
nec ille, nec Regina nec Serenissimus Walliae Princeps
illius esset conditionis aut potestatis ut in Confoederatos
quidquam subsidii aut auxillii conferre aut suppeditare
possent; cumque praeterea iidem Catholici facile convenire
et transigere possent cum Parlamento Angliae, aequae bonis vel
melioribus ac pinguioribus conventionibus pro religione, vita,
libertate, bonis ac terris suis quam per dictam pacem fuerint
obtentae vel concessae, et ita se ab omni periculo belli et poten-
tiae Anglicanae invasione facile liberare, cum adhuc tamen,
non obstante sua illa cum Serenissimo Rege pace facta, pug-
nandum illis esset contra suos et Regis in tribus regnis hostes,
quod utrum non sit evidens et clarum illorum in Regem fide-
litatis argumentum judicet orbis universus.

Pace hunc in modum contra Confoederati Catholici sincere
et alacriter submiserunt se regiae auctoritati in persona dicti
Marchionis Ormoniae, Hiberniae Proregis, et subministrarunt
illi summam pecuniae vim (nimirum pene medium millionem

librarum Anglicarum) et variam atque amplam frumenti, tormentorum bellicorum, pulveris nitrati, formitis, reliquique commeatus bellici et rerum omnium ad bellum spectantium, pluralibus in locis ac praesidiis copiam et numerum. Postea tamen idem Prorex spe et expectatione, quam de illius fidelitate, generositate et egregiis ad regendum dotibus regnum conceperat omnes fefellit, et author factus est perdendi pene totius regni Deo, Regi, et incolis: cui rei initium dedit pacem in multis partibus violando, uti clare demonstrari et toti orbi probari potest.

Imprimis postquam Catholici subministrassent suae Excellentiae praedictam pecuniae vim quae sufficeret ad cogendum et sustentandum Catholicum exercitum (qui ex articulis pacis constare debuit quindecim millibus peditum et bis mille quingentisque equitibus, et institutus fuit pro Catholicae Religionis, Regiorumque jurium et incolarum conservatione). Sua Excellentia ultra et praeter illam exercitus partem quae sub erat imperio Baronis Insequinii, contulit in Protestantes, Collonellorum et aliorum in exercitu imperiorum, patentes litteras, et regni substantiam ac opes effudit in illos qui plerique postea vel nos perdiderunt vel prodiderunt, vel certe turpiter a nobis defecerunt.

2° Praesidia, arces et civitates et Momoniae maritimi portus, nimirum Corcagia Yeoghellia, Kinsalia, &c., fuerunt commissa, et tradita viris perfidis et illis de exercitu Insequinii quibus minime fidendum esset, utpote qui illa loca hosti prodiderunt: unde Regia potestas et jus toto regno in summum discrimen adductum est. Hoc scilicet praeclarum obsequium Regiae Majestati praestiterunt illi, postquam opes et substantiam subditorum Catholicorum in Momonia omnino absumpsissent et secum abstulissent. Et hic notandum est Excell. D. Proregem in pacis conclusione noluisse fidelibus Catholicis subditis Corcagiae. Yeoghelliae, Kinsaliae, aliorumque locorum civibus ac incolis facere viam et facultatem redeundi ad suas mansiones et domicilia.

3° Catholici duces juxta pacis articulos a Commissariis quibus Confoederati Catholici pacis exequendae fidem et curam crediderant, praesentati et commendati et hac de causa per Suae Excellentiae mandatum in exercitu imperium gerentes (uti Colonellus Patricius Purcell, qui in exercitu fuit Major Generalis, et Colonellus Petrus Fitzgerald, alias MacThomas. qui equitum commissarius) fuerunt potestate et imperio amoti sine consensu commissariorum, nulla data per ipsos causa, nulla eorum culpa: et loca illa, nimirum Majoris Generalis in Daniele O'Nellum, armigerum Protestantem et Commissarii equitum in Guillelmum Vaghan, equitem auratum similiter Protestantem collata sunt, occiso vero dicto Guillelmo idem

locus Thomae Armstrong, equiti aurato Protestanti concessus est.

4° Judicatura seu legalis ministrandae justitiae via ac tribunal in ipsis articulis promissum, nequaquam praestitum aut concessum est, sed omnes processus et causarum actiones tantum per petitiones (ut vocant) chartaceas terminabantur; unde privati scribae, secretarii aliique corrupti ministri subito ditabantur; subditi vastabantur et absumebantur, nulla justitia servata aut exhibita.

5° Navigatio quae maximum regni fulcrum et adminiculum fuerat, omnino est suppressa: siquidem sua Excellentia examinabat illos omnes, qui se suaquae ultro ad navigandum exponebant, navigationem sustentabant, et navium essent domini, qualis fuit Capitanus Antonius aliique; et justo plus favebat Hollandis et aliis externis, in quorum gratiam revocabat judicia legaliter prius lata et sententias ante suam in regno auctoritatem definitive datas; qua maritimorum negotiorum pressura ac neglectu providendi et stabilendi justi et recti tribunalis *Admiralli* factum est, ut vix jam sit ulla reliqua in Hibernia navis, quae vel litteras a nobis ad Suam Majestatem aut quemvis Christianum Principem ferre posset.

6° Cathedralis Ecclesia Cluanensis, quam possidebamus cum pax concluderetur, per Baron de Insequin violenter nobis sublata est contra pacis articulos, et quamvis querela ac expostulatio hac de re fuerit facta, nulla tamen justitia aut satisfactio est praestita.

7° Oblationes, sepulturae et libri (ut vocant) pecuniae seu stipendia, aliaeque obventiones ad Clerum Catholicum in comitatibus Corcagiae Waterfordiae, et Kierriae spectantes per Ministros haereticos fuerunt usurpatae et detentae ne venirent in manus Catholicorum sacerdotum et Parochorum, idque nulla hujus rei restitutione aut remedio dato.

8° Catholici subditi in Momonia vivebant quasi in servitute sub praeside Barone Insequinae, cum iidem illi essent eorum iudices qui nuper hostes, nec ullus Catholicus, quamvis nobilis ac generosus, ad Tribunal ac jus dicendum admissus fuerit.

9° Regimen exercitus, fuit improvidum, incircumspectum, et infeliciter ominosum. Nihil toto orbe Christiano accidere visum magis pudendum quam infortunium illud nostri exercitus apud Rathminiam prope Dublinium. Ibi sua excellentia (sicut viris magnae experientiae et in exterarum regionum militia probatis, qui omnia lustrarunt, visum) tenebat potius quasi nundinas mercimoniorum et causarum tribunal ludorum, computationum, et voluptatum tabernam quam bene ordinata militum castra aut aciem.

Vadipontum vi, impetu, et irruptione captum est, copioso inibi nobilium et veteranorum militum, qui revera fuerunt

Lageniensis militiae flos, sanguine crudeliter fuso. Waterfordia perditā maxime ob imperitiam Gubernatoris cui illa commissā fuit, juvenis quidem vani et male consulti militis. Rossipontum suae Excellentiae mandato, nulla facta hosti resistentia, traditum fuit per Colonellum Lucam Taffum, cum tamen in oppido secum haberet pro praesidio pene bis mille quingentos milites ad pugnam et certamen ardentē: postea hostis instauravit pontem magno illi quod Rossipontem alluit flumini superstructum (res omnibus miraculi loco habita, nulli quare id factum vel permissum prorsus intellecta) nulla data resistentia aut oppositione, cum interim noster exercitus resideret et staret intra septem aut octo ad illum locum milliaria, et ducenti sclopetarii in Rosperkin ad alteram fluminis ripam tempestive collocati impediissent stupendi illius pontis structuram, ac hostes loco et oppido eiecissent. Carrigiam prodiderunt qui inibi erant praesidarii Protestantes, nostra vero exercitu ad expugnandum hoc oppidum postea ducto jussi sunt milites pugnare contra muros et armatos homines, ipsi sine tormentis, scalis, ligonibus, aliisque instrumentis ad expugnandum oppidum necessariis; unde ex illis supra quingentos strenue dum pugnarent occubuerunt, cum tamen prope Thomapolim pedites nostri duo ad unum ex hostibus, veterani ac probati milites pugnae omnino avidi, favente illis multum contra hostem loci situ, a pugnando fuerint prohibiti; unde miles et populus multum fuit exanimatus: postea hostis quasi inundatione facta invasit et occupavit Callaniam, Fidardiam, Cassiliam, Killociam, et alias *Corporationes* et oppida intra provincias Lageniae et Momoniae sita et patriam circa illa loca totam fecit sibi tributariam. Capta deinde Loghlinia et Kilkennia, postea Clonmellia, non tamen sine oppositione et hostium ad duo amplius millia clade, facta saepius ad hoc, ageneroso qui in praesidio erat, ac strenuo Catholico milite excursione, Tecrohaniam et Catherlagum duo fortissima Lageniae propugnacula expugnata sunt et dedita, et Arx Tecrohaniae (ut de aliis in praesenti nihil dicatur) ex proregis jussione tradita est; Waterfordia undique obsessa in misera conditione. Arx Dunkanania, regni clavis, nihil subsidii accepit jam inde a primo die superioris Decembris unde quasi derelicta est ut hosti tradatur.

10° Praelati, post numerosam illam congregationem celebratam apud Clonmacnosiam (ubi emiserunt amplam suam declarationem postea typis mandata pro servitio Regis promovendo) ex post plurimos alios labores, conventus et consultationes, in quibus suam abunde expresserunt integritatem et sedulitatem, nequaquam tamen a sua Excellentia judicati sunt suam, ut par erat, impendisse operam, in promovendo Regis servitio, sed potius in suspicionem et culpam vocati, ut constat

ex litteris suae Excellentiae ad Praelatos in oppido Jacobopolitano congregatos secundo die Augusti datis, et audita sunt quae exciderunt illi verba quoad quorum dam Praelatorum personas periculosa.

11° Sua Excellentia exposuit Regi, quasdam hujus regni partes (quae tamen omnino id a se commissum negant) debitam minime praestare obedientiam et hoc modo obtinuit a Rege litteras quibus expressum fuit, ut si talis inobedientia ulterius augeretur, suam ipse Prorex personam et regiam auctoritatem subtraheret et populum beneficio pacis vacuum et destitutum relinqueret: hoc silicet praemium ex invidia erga Catholicam et fidissimam nationem a sua Excellentia repensum fuit pro nostra fidelitate et obedientia, quam bonorum jactura satis probavimus et sanguinis profusione signavimus.

12° Sua Excellentia et Caro Insequinniae, dum Catholicorum essent hostes, erant valde excitati et multa adversum nos nimis inhumaniter patrarunt, ac innocentium et miserorum sacerdotum atque aliorum Ecclesiasticorum sanguinem fuderunt. Verum hac pace conclusa, minime fuere seduli ac nervosi, siquidem plurimorum mensium spatio vixerunt in Connacia et Momonia in locis, quibus nullum periculum immineret, nullusque erat hostis; ubi dies suos ducebant (prouti a pluribus notatum) in ludis, voluptatibus, jocis, et epulis, dum alias regni partes crudeliter et sedulo invaderet et opprimeret hostis, quo factum ut vulgo existimatum fuerit ipsos non multum curasse aut doluisse, quod regnum suae Majestati eriperetur et perderetur.

13°. Sua Excellentia, rebus prospere succedentibus, oppida et praesidia capta Gubernatoribus Protestantibus, non vero Catholicis, commisit et credidit. nimirum Vadipontum, Dundalkam, Trimian et alia loca. Qua illius de Catholicis diffidentia, aliisque actionibus ac indiciis factum est, ut exercitus Catholicus animum ad pugnandum abjecerit et ab illius imperio aversus fuerit. Praeterea multum timebant Catholici milites ne futurum esset ut Catholici subditi et Religio orthodoxa in pristinam redigeretur servitutem si hostibus ille praevaluisset, idque ipsum Commissarii, vel certe maxima illorum pars, alique in regno plurime metuebant.

14°. Nihil hic dicimus de multis corruptelis et injuriis regno illatis, quales sunt traditiones *custodiarum* (ut vocant) et locorum, in quibus Abbatiam de Tristernagh quadringentas circiter libras annuas pro censu afferentem tradidit Secretario *Lano*, pro quadraginta plus minus libris annuis, et Danieli O'Nello aliisque multa talia loca simili concessit conditione in aerarii publici praejudicium.

15°. Declaramus Catholicis regni incolis, plerasque de quibus hactenus actum est, pressuras et pacis violationes fuisse oblatas

et praesentatas pacis Commissariis ultimo mense Februario, ut tam clerus quam populus illarum reformationem et emendationem a Sua Excellentia obtineret, et subditorum displicentia removeretur, nullam tamen satisfactionem aut emendationis signum post octo jam menses (gravamina enim mense Decembri 1649, Congregationi Clonmacnensi porrecta fuere) apparuisse, et mala illa quae ruinae ansam regno dederunt, semper stare et manere; et protestamur universo orbi nos omnem opem ac operam adhibuisse ut populi timorem et diffidentiam averteremus, nec tamen praevaluisse.

16°. Praeter allegatas jam injurias et violationem articulorum pacis, contra religionem, regium jus, et nationem, nihil apparet nisi desolatio, vastatio, deflagratio, et regni, cujus tres partes nunc hosti factae sunt tributariae, destructio; civitates, oppida et loca munitiora in hostium devenerunt potestatem, altaria diruta, templa perdita, sacerdotes caesi ac proscripti, sacramenta, sacrificia, ac sacra omnia profanata sunt et suppressa, exercitus et magnus militum numerus a Catholicis fuit liberaliter sustentatus, nulla tamen facta hosti resistentia; qui in hostem pugnarent examinati sunt, qui Catholicos proderent animati et promoti; nullus denique apparet exercitus aut defensio. Unde eo devenit ut desperent incolae recuperare quod est perditum, aut tenere quod necdum perdiderunt et pro vitae et fortunarum suarum conservatione praeponant ad transigendum cum Parlamento, sibi persuadentes nullam salutem aut incolumitatem posse esse ipsis qui vivunt sub Excellentissimi D. Proregis gubernio, cujus comites sunt sinistrum fatum et infortunium. Quibus malis ut occurratur et ut regnum regiae Majestati et Catholicis suis subditis penitus non perdatur, nos Archiepiscopi, Episcopi, et alii Praelati et Dignitarii utriusque cleri in hoc regno, praemissa matura deliberatione, judicavimus nos in conscientia teneri ad declarandum contra continuationem regiae auctoritatis in persona Marchionis Ormoniae, praemissa prius universo orbi hac protestatione, quod nisi nos et regni populus pene universus desperassemus de regno recuperando sub illius gubernio, nunquam deveniremus ad hanc declarationem. Itaque tam nostro quam aliorum Catholicorum regni nomine declaramus contra dictum Marchionem Ormoniae, quippe qui malo suo regni gubernio, infausto Regis exercitus ductu, violatione publicae fidei erga populum specialiter in multis articulis pacis, reddidit et exhibuit se incapacem continuandi illius magni depositi, quarum omnium injuriarum et mali gubernii reus tenetur respondere coram Sua Majestate, in quem effectum nos cum aliis regni membris contra illum agamus, sua illi crimina coram Sua Majestate objiciendo et justas illarum poenas

exposcendo, et hisce notum ac manifestum facimus universo populo, illos minime teneri ad obedientiam dicti Marchionis mandatis aut decretis praestandam, sed debere illos donec generalia regni comitia commode convocari possint, unanimes stare contra communem hostem pro defensione Catholicae Religionis, regiis juribus, libertate, vita, et fortunis suis juxta juramentum associationis, et interim observare atque obedire formae gubernii a Congregatione praescribendae, donec aliter a Comitibus Generalibus statuatur, vel Sua Majestas super hoc consulta aliud praescribat.

Et nos adjunctam excommunicationem eadem, qua haec declaratio, die datam fulminamus in omnes qui huic nostrae declarationi adversabuntur aut sese opponent.

Vos vero, O Christiani et Catholici, luctuosam hanc declarationem quam afflictae Hiberniae calamitates et infortunia nobis elicuerunt et extorserunt, lecturi persuadete vobis et credite, nobis bene cognitum esse et perspectum quod praesens hujus nationis conditio inclinet majis et vergat ad ruinam et desperationem quam ad restaurationem et recuperationem. Nihilominus nitimur magna Dei misericordia qui potest auferre et a nobis removeere gravia irae suae, belli et pestis, indicia, si iniquitatibus abjectis vitam emendaverimus et tanquam parvuli in sinum divinae misericordiae confugerimus. Itaque sicut clamamus ad coelum et inde misericordiam rogamus, ita identidem fateamur cum lachrymis et agnoscamus delicta nostra et cum Isaia Propheta ingemiscamus: “cecidimus quasi flos universi et iniquitates nostrae quasi ventus abstulerunt nos.” Non est qui invocet nomen tuum Domine: non est qui consurgat et teneat te. Abscondisti faciem tuam a nobis, allisisti nos in manu iniquitatis nostrae. Haec oratio ex corde prolata nos coelo et nobis coelum reconciliabit et “quiescat ira Dei et erit placabilis super malitia populi sui.”

Quamvis vir hic nobilis aliud nihil nobis reliquerit nisi infirmitatem, inopiam, et desolationem, quamvis hostis sit dives, fortis, et potens fortior tamen et potentior est Deus. Ille adjuvare nos potest et pro “sui nominis gloria liberabit nos Deus Eliae,” mirabilium et miraculorum Deus erit nunc etiam apud Hibernos si fides nostra firma sit et actiones rectae ac sincerae. Concludemus cum S. Paulo, illo sapientiae oceano et gentium doctore: Si. Deus pro nobis, quis contra nos? quis accusabit adversus electos Dei? Deus qui justificat; quis est qui condemnet? Quis ergo nos separabit a charitate Christi? tribulatio? an angustia, an fames, an nuditas, an periculum, an persecutio, an gladius? Sed in his omnibus superamus propter eum qui dilexit nos. Nihil nos separet ab immensa Christi charitate, et vos proteget, salvabit, benedicet Deus.

Hugo Ardmachanus.
 Joannes Archiepiscopus Tuamensis.
 Joannes Rapotensis.
 Eugenius Kilmorensis.
 Franciscus Aladensis.
 Nicolaus Fernensis et procurator Dubliniensis.
 Fr. Antonius Clonmacnosiensis.
 Walterus Clonfertensis et procurator Leghlinensis.
 Jacobus, Abbas de Conga, et Commissarius generalis Canonico-
 rum Regularium S. Augustini.
 Fr. Guillelmus de Burgo, provincialis Hiberniae ordinis
 Praedicatorum.
 Fr. Thomas Kieran, Abbas de Buellio.
 Fr. Bernardus Egan, procurator R. admodum P. Provincialis
 fratrum Minorum.
 Carolus Kelly, S. T. D. et Decanus Tuamensis.
 Fr. Richardus O'Kelly, procurator Vicarii Generalis Kil-
 dariensis, et prior Rathbranensis ordinis Praedicatorum.
 Joannes Doulaeus, I. U. D. Abbas de Kilmanagh et unus
 ex procuratoribus Capituli et Cleri Tuamensis.
 Walterus Enos, S. T. D. protonotarius Apostolicus, Thesau-
 rarius Fernensis, et procurator Praepositi Ecclesiae
 Collegiatae Galviensis.
 Thadaeus Egan, S. T. D. Praepositus Tuamensis.
 Lucas Plunkett, S. T. D. Protonotarius Apostolicus, Rector
 Collegii de Killeen, Exercitus Lageniae Capellanus
 major.

Et nos infra nominati sedentes Galviae, cum Commissariis
 auctoritatem habentibus a Congregatione habita apud Jacobo-
 polim 6^o die praesentis Augusti, consentimus in eandem decla-
 rationem cum supradictis Archiepiscopis, Episcopis, et aliis
 Praelatis et Dignitariis, et eandem esse actum nostrum manifes-
 tamus et manuumstrarum subscriptione confirmamus die
 23^a Augusti, 1650.

Thomas Cassiliensis.
 Joannes Laonensis, Episcopus.
 Edmundus Limericensis.
 Fr. Terentius Imolacensis.
 Robertus Corcagiensis et Cluanensis.
 Jacobus Fallon, Vicarius Apostolicus Achadensis.
 Postea suum nomen adjecit, Oliverius Dissaeus, Vicarius
 Generalis Midensis.

THE IRISH EPISCOPATE IN THE YEAR 1714.

(From an Italian List in the Propaganda Archives, Rome, dated the 4th of February, 1714.)

Dublin.—Edmund Byrne, Archbishop.

Kildare and Leighlin.—Vacant.

Ossory.—Malachy Dulany, Bishop, appointed the 15th of September, 1713.

Ferns.—John Verdun, Bishop, appointed the 14th of September, 1709.

Meath.—Luke Fagan, Bishop, appointed the 15th of September, 1713.

Clonmacnoise.—Vacant.

Ardagh.—Bernard O'Donoghue, Vicar Apostolic, appointed the 20th of August, 1699.

Cashel.—Christopher Butler, Archbishop, appointed the 20th of August, 1711.

Waterford.—Richard Pierse, Bishop.

Cork and Cloyne.—Donatus M'Carthy, Bishop, appointed the 16th of July, 1712.

Killaloe.—Eustace Brown (secular priest) Bishop, appointed the 16th of July, 1712.

Limerick.—Vacant.

Ardfert.—Vacant.

Tuam.—Francis de Burgo, Bishop, with the title of Miletopolitanus in partibus.

Elphin.—Ambrose Mac Dermott (O. S. D.) Bishop, appointed the 30th of April, 1707.

Achonry.—Hugh MacDermott (secular Priest) Bishop, appointed the 30th of April, 1707.

Killala.—Thaddeus O'Rorke (O. S. F.), Bishop, appointed the 15th of March, 1707.

Clonfert.—Ambrose O'Madden, Bishop, translated to this See, the 15th of September, 1713.

Kilmacduagh.—Vacant.

Armagh.—Vacant.

Kilmore.—Hugh MacMahon, Administrator, appointed the 22nd August, 1711.

Derry.—Vacant.

Raphoe.—Vacant.

Down and Connor.—Terence O'Donnelly, Vicar Apostolic, appointed the 22nd of August, 1711.

Clogher.—Hugh MacMahon, Bishop, appointed the 31st of March, 1707.

Dromore.—Patrick O'Donnelly, Bishop.

PETITION OF IRISH BISHOPS AND CLERGY TO THE HOLY SEE,
A.D. 1736.

(From the Diocesan Archives, Dublin.)

BEATISSIME PATER,—

Cum quidam Henricus O'Kelly, Canonicus Regularis Ordinis S^{ti}. Augustini Literas Apostolicas a Benedicto Felicis Recordationis Papa XIII., 4^o Idus Junii, 1729. Albani datas obtinuerit, vi quarum non solum Abbatem S^{ti}. Thomae, Dublinii. Se nominat, verum etiam curam Pastoralem magnae ejusdem civitatis partis, independentem a Dubliniensi Metropolitano, quo penitus inscio pradiatas literas quodammodo impetravit, sibi impraesentiarum vindicat.

Hinc est quod nos infrascripti multa non tantum Clero Dubliniensi (in Parlamento, Proregis et Primariorum Regni Judicum conspectu proxime periclitanti) verum etiam Rei Catholicae in aliis Regni partibus gravia ex hac novitate incommoda praevidentes Sanctitatem tuam pro opportuno remedio supplices imploramus.

Si enim ad aures eorum pervenerit a quibus ad praesens Occupantur ampla patrimonia et redditus ad dictorum canonicorum Regularium aliorumque Monachorum Monasteria olim pertinentia, dictos scilicet Monachos Jura et privilegia a ducentis circiter annis penitus sopita hisce temporibus sibi arrogare, maxime verendum est ne iniqui isti possessores, hostes nostri infestissimi. novam exinde Ecclesiasticos omnes per universam Hiberniam persequendi ansam arripiant.

In omni enim Parlamento nostri Sessione, nova nos conterendi Statuta gratis excogitant, quidque sub fuco tantae provocationis, homines etiam inter inimicos nobis semper infenssimos non timendum perpetraturos? Quam ergo rationem Villicationis suae redderent Episcopi Hiberniae si mala haec gravia Sanctitati tuae tempestive significare pretermitterent.

Cumque insuper Canonici Regulares S^{ti}. Augustini aliique Monachi fere omnes Vineam Domini in Hibernia ab aliquibus circiter saeculis ab haereticis dilaniandam dereliquerint, cumque Episcopi cum Clero seculari et mendicantium ordinum Patribus qui omnes pondus diei et aestus protaverunt qui per tot temporum acerbitates, quique per tot persecutionum procellas fidem avitam, etiam cum sanguinis et vitae discrimine illibatam conservare fortiter satagerunt; cumque dictos Monachos animarum curae in praetensis Parochiis unquam praefectos fuisse omnino incertum sit; Indubitatissimum vero omnem animarum sollicitu-

dinem a tempore immemorabili ab eis derelictam et gregem Christi a Lupis dispergendum pro derelicto habuisse; Propterea ad remunerandos operarios in Vineam Domini tam diu benemeritos; ad evitandas lites, discordias, et Hierarchalis pacis eversionem, et ad praeveniendam quam plurima alia imminencia mala, ex his similibusque aliorum Monachorum Innovationibus oritura, ad singularem sanitatis tuae Prudentiam et paternam protectionem submissius recurrimus suppliciter deprecantes ut dicto Canonico Regulari O'Kelly silentium imponatur, nihilque in rebus nostris quod pacem Ecclesiae in discrimen, vel quod malevolos nostros Inimicos irriteret ad persecutiones excitandas inducere valeat innovetur. Deus Op. Mad: Sanctitatem tuam quam diutissime ad publicam Catholicae religionis utilitatem incolumem servet enixe precamur.

Dublinii, die 9^a Junii, 1736.

Sanctitatis tuae Obsequentissimi Famuli et Obedientissimi Filii.

JOANNES,

Archpus, Dubliniensis, Hiberniae Primas.

De Commissione.

CHRISTOPHORUS, Archpus, Casilensis.

AMBROSIUS, Epus, Fernensis.

STEPHANUS, Epus, Kildariensis et Administrator, Leighlinensis.

PATRICIUS, Epus, Ossoriensis.

BERNARDUS, Archpus, Tuamensis.

STEPHANUS, Midensis Epus, &c.

Fr. MICHAEL, Epus, Killmoriensis, O.P.

Fr. PETRUS, Epus, Ardaghadensis.

Fr. PATRICIUS, Elphinensis, Epus.

Capituli Dubliniensis Dignitarii Suorum et totius capituli nomine.

DIONYSIUS BYRNE, Ecclesiae Metropolitanae S^{ti}. Patritii, Dubliniensis Decanus.

JACOBUS DILLON, dictae Ecclesiae Praeceptor.

JOANNES HARROLD, Cancellarius.

SIMON MURPHY, Thesaurarius.

THOS. AUSTIN, Archidiaconus Dubliniensis.

RICARDUS LYNOLNE, Archidiaconus Gland^s.

The following correspondence on the state of education towards the close of the last century, before the establishment of the College of Maynooth, cannot fail to be interesting :—

MEMORIAL OF THE IRISH BISHOPS TO THE LORD LIEUTENANT, THE 14TH OF JANUARY, 1794, WITH THE OFFICIAL REPLY.

(From the Diocesan Archives, Dublin.)

To His Excellency John, Earl of Westmoreland, Lord Lieutenant General, and Governor General of Ireland.

The Humble Memorial of the Prelates of the Roman Catholic Communion in Ireland.

MAY IT PLEASE YOUR EXCELLENCY,—

Your Memorialists beg leave, with the greatest deference, to represent to your Excellency,

That a great number of his Majesty's subjects in this kingdom are attached to the Roman Catholic religion, insomuch that they have submitted to legal penalties rather than abandon it.

That the duties of morality have been taught, and religious rites administered in the manner most acceptable to this portion of his Majesty's subjects, by a body of clergymen educated according to the discipline of the Roman Catholic Church. The conduct of these clergymen has never suffered the reproach of disaffection or irregularity; on the contrary, they have been complimented, on many occasions, for assiduously instructing their respective flocks in the sacred precepts of Christianity, and for inculcating obedience to the laws, and veneration for his Majesty's Royal person and Government. Memorialists humbly apprehend that the labours of a body of men thus occupied are useful to the State, and that considerable detriment would ensue to the cause of religion, and to that of good order, which is connected with it, if the public were to be deprived of their services.

Under the laws which formerly existed, your Excellency's Memorialists were obliged to resort to foreign countries for education, particularly to the kingdom of France, where they had procured many valuable establishments. Four hundred persons were constantly maintained and educated therein, for the ministry of the Roman Catholic religion in Ireland. In the anarchy which at present afflicts the kingdom, these establish-

ments have been necessarily destroyed, and even although lawful authority should be restored, Memorialists conceive the loss to be irreparable; for the revenues would not easily be recovered, and as the profligate principles of rebellion and Atheism, propagated by the faction which now rules that kingdom, may not be speedily effaced, they would not expose youth to the contagion of sedition and infidelity, nor their country to the danger of thus introducing the pernicious maxims of a licentious philosophy. Memorialists, therefore, are apprehensive that it may be found difficult to supply the Ministry of the Roman Catholic Church in Ireland with proper clergymen, unless seminaries, schools, or academies be instituted, for educating the youth destined to receive Holy Orders, according to the discipline of their own Church, and under ecclesiastical superiors of their own communion; and they beg leave further to represent, with all due respect and deference to your Excellency's wisdom, that said institution would prove of advantage to the nation at large, and be a matter of great indulgence to his Majesty's subjects professing the Roman Catholic religion in Ireland.

Whilst sentiments unfavourable to the members of their communion prevailed, your Excellency's Memorialists were discouraged from seeking the means of Education in their native country; but conceiving that the demeanour of the Roman Catholics has removed such ill opinion, they humbly hope that the moral instruction of a people who have been legally authorized to acquire landed property in this country, and upon whom many other valuable privileges have been conferred, under your Excellency's administration and auspices, may appear to his Majesty's Ministers a subject not unworthy of his Royal consideration and bounty. Your Excellency's Memorialists are confirmed in this hope by the opinion often and publicly expressed by respectable individuals of their Protestant fellow-subjects, that it would conduce to the public good to educate the Irish Ecclesiastics of the Roman Catholic religion within his Majesty's dominions.

Your Excellency's Memorialists also beg leave humbly to represent that, although the mode of education practised in the University of Dublin may be well adapted to form men for the various departments of public business, yet it is not alike applicable to the ecclesiastics of a very ritual religion, and by no means calculated to impress upon the mind those habits of austere discipline, so indispensable in the character of a Roman Catholic clergyman, that without them he may become a very dangerous member of society.

That a distinct place of education is also necessary; because the regulations of the Roman Catholic Church enjoin that

candidates for Holy Orders shall be proficient in certain branches of learning, which are not included in the exercises of the University of Dublin.

That even where the Roman Catholic is the established religion, candidates for Holy Orders are obliged to receive the most important part of their education in seminaries distinct from the public Universities.

That many persons who destine themselves to the Ministry of the Roman Catholic religion in Ireland, are not sufficiently opulent to bear the expense of education in the University of Dublin, and of constant residence in the metropolis; it is, therefore, the more necessary to provide literary instruction for them on more easy conditions; and although the liberality of the present heads of the University might induce them to receive persons on the foundation, yet neither could a sufficient number be thus accommodated, nor would it prove grateful to the feelings of the parties, and many other inconveniences might arise, if young men should observe great temporal advantages conferred upon their fellow-students, whilst they were restricted to the humble walk of a subordinate ministry.

From these considerations, and conceiving that piety, learning, and subordination would be thereby essentially promoted, your Excellency's Memorialists are induced to undertake the establishment of proper places for the education of the clerical youth of their communion. Being advised by counsel that his Majesty's Royal License is necessary, in order legally to secure the funds which they may appropriate for that purpose, they humbly beg leave to solicit your Excellency's recommendation to our most gracious Sovereign, that he will be pleased to grant his Royal License for the endowment of academies or seminaries for educating and preparing young persons to discharge the duties of Roman Catholic Clergymen in this kingdom, under ecclesiastical superiors of their own communion.

JOHN TROY,
Rom. Cath. Archb. of Dublin,

For myself, and on behalf of the Prelates of the Roman Catholic
Communion in Ireland.

January 14th, 1794.

Dublin Castle, January, 1795.

SIR,—

The Memorial which you laid before the Lord Lieutenant from the Roman Catholic Prelates of Ireland, praying a recommendation to the King for the Grant of a Charter of In-

corporation to competent persons of their own communion, to carry into effect the establishment of colleges, seminaries, schools, or academies, for educating and preparing young persons to discharge the duties of Roman Catholic clergymen in this kingdom, under superiors of their communion, and his Majesty's Royal License, to receive such donations as shall be appropriated to that purpose, having, by his Excellency's command, been referred to his Majesty's Prime Sergeant, A. Horney, and Solicitor-General, to report their opinion what might legally be done therein, I am commanded by his Excellency to acquaint you that they have accordingly laid before him a report, stating that by the Act passed in the thirty-third year of the reign of his present Majesty, the prayer of the Memorial cannot legally be complied with, and I have the honour to send you herewith, by command of his Excellency, a copy of the said Report at large.

I have the honour to be, Sir,

Your most obedient humble servant,

J. HAMILTON.

Rev. Dr. Troy

LETTER OF THE IRISH BISHOPS TO MR. GRATTAN, THE 2ND
FEBRUARY, 1795.

(From the Diocesan Archives, Dublin.)

SIR,—

We, the underwritten Roman Catholic Prelates of Ireland, having, on behalf of ourselves and absent brethren, already expressed our wants and wishes respecting clerical education, in the Minutes submitted to your revision and correction, take the liberty at present to explain some of them more particularly, in order to remove misapprehensions, which may furnish an occasion of perplexity or equivocation.

As the principle of our application to Parliament seems universally admitted, we shall confine ourselves to those parts only of the detail to which, as we hear, objections have been made.

It is said, that as our plan extends to the education of the Laity, the appointment of Professors to lecture on Philosophy, Mathematics, Rhetoric, and the languages, which are common to clergy and laity, should not be vested in the Bishops only, because these branches of learning are not intimately connected with religion and morality, and much less with the peculiar duties of ecclesiastics.

We cannot subscribe to this position, as experience has convinced us of the fatal impressions made on youth, in all times and places, particularly in France, by infidel, seditious, or immoral professors, even of Grammar, and proved the necessity of scrupulous attention to the principles and conduct of every teacher, previous to his admission into any seminary or school. It is always more advisable to prevent evil in this manner, than punish the whisperers of Atheism and Jacobinism, by a controlling power in the Bishops to expel them; moreover, the exercise of this control will appear odious to many, must occasion clamour, and would frequently excite disputes between the Bishops and lay friends of those unworthy professors or lecturers.

These observations, as you will perceive, are grounded on a supposition that the intended colleges are to be regulated on the precise plan presented to your consideration. We extended it to *general instruction*, on the suggestion of our zealous and patriot agent at London, who constantly assured us that it was the earnest wish of the Duke of Portland, Earl Fitzwilliam, Mr. Burke, and others, that the laity should not be excluded from the benefit of public instruction in the proposed colleges.

It appears from our printed Memorial to Lord Westmoreland, of which we enclose a copy, that our original views were confined to clerical education only. This continues to be the great object of our anxious wishes and solicitude; and as no one, to our knowledge, controverts the exclusive competency of the Bishops to superintend and regulate it, we are perfectly satisfied to arrange the education of persons not destined for the Sacred Ministry on another proper plan, to be hereafter concerted.

As four hundred *clerical* students are absolutely necessary to preserve the succession of the Roman Catholic clergy in this kingdom, we have, after very mature deliberation, judged it expedient to establish one house in each province for their education. It is needless now to enter into a detail of our motives. They are many and weighty. We shall mention one:—By our having a college in each province, the opulent and religious Catholics will be more strongly excited to grant donations to an establishment in their own neighbourhood, than they would be to others at a great distance, which many of them may view with jealousy, and feel hurt at not being equally accommodated.

We confidently hope that these four colleges will equally partake of the National bounty in whatever sum it may be granted by Parliament.

It never was our wish or intention that you should introduce

our plan of education, or any part of it, into Parliament, until the Bill on General Emancipation should be disposed of, as we always consider the success of this to depend, in a great measure, on that of the other.

We understand that the appointment by us of a Medical and Chymical Lecturer is objected to, from our incompetency to judge of his knowledge in these sciences. It was our design to consult learned professional men on the choice of such Lecturers, after ascertaining their principles and conduct. Neither did this measure of a Chymical or Medical Professor originate with us. It was likewise suggested by our agent at London, as recommended to Government from motives of humanity. We shall most readily give up that point, if required, as it made no part of our own original plan.

With the firmest reliance on your brilliant exertions in promoting the measure we have so much at heart for the advantage of society in this kingdom, and with due deference to your instructions in conducting it on our parts,

We have the honour to remain, &c.

Dublin, 2nd February, 1795.

JOHN THOMAS TROY, of Dublin.

THOMAS BRAY, of Cashel.

FRANCIS MOYLAN, of Cork.

GERARD TEAHAN, of Kerry.

WILLIAM COPPINGER, of Cloyne and Ross.

JAMES CAULFIELD, of Ferns.

DANIEL DELANY, of Kildare and Leighlin.

DOMINICK BELLEW, of Kilalla.

EDMOND FRENCH, of Elphin.

RICHARD O'REILLY, of Armagh.

BOETIUS EGAN, of Tuam.

P. J. PLUNKETT, of Meath.

HUGH O'REILLY, of Clogher.

MATT. LENNAN, of Dromore.

JOHN CRUISE, of Ardagh.

JOHN M'MULLAN, of Down and Conor.

CHARLES O'REILLY, Coadjutor of Kilmore.

CHARLES DILLON, Coadjutor of Kilfenora and
Kilmacduagh.

In October of that same year, 1795, Maynooth College was opened for the reception of fifty students, and the Rev. Dr. Hussey appointed its first president.

MINUTE OF QUERIES ADDRESSED TO THE BISHOPS OF IRELAND,
WITH THE ANSWERS, THE 17TH OF FEBRUARY, 1795.

(From the Diocesan Archives, Dublin.)

The underwritten Prelates, anxious to forward the religious views of their Venerable Brethren, now and lately assembled in this city, respectfully submit the following queries to their consideration and request an answer to each, for their particular instruction and government in prosecuting the important business of clerical education with his Majesty's Government, Parliament, and others. These instructions are the more necessary, as circumstances may occur which may require prompt decision, and render it impossible to receive timely information from their absent brethren, in whose name they are to act, and whose sentiments they wish to adopt.

Dublin, 17th February, 1795.

RICHARD O'REILLY.

JOHN THOMAS TROY.

P. J. PLUNKETT.

QUERIES.

1. Can the acting Prelates, above-mentioned, or any of them, agree to the appointment of President or Professors in the intended College or Colleges by Government, Parliament, or any lay authority? and, if not, what degree of interference on the part of any of these is admissible?

2. What answer are they to make to a proposal of nominating our Bishops by the King?

3. Can they agree to a presentation of Bishops by the diocesan clergy only, with exclusion of the provincial Prelates?

4. In what manner are the Bishops to advise the Pope on this subject?

ANSWERS.

We, the under-written Prelates, having appointed the Most Rev. Richard O'Reilly of Armagh, John Thomas Troy of Dublin, and Right Rev. P. J. Plunkett of Meath, to treat with Government, Parliament, and others, on the very interesting subject of Catholic Education in this kingdom, with full authority to determine in conformity with our sentiments, which we have expressed to them, do hereby further empower them, or any of them, to intimate a general meeting of the Prelates in this

city, whenever they shall think it necessary or expedient for the purpose of establishing and perfecting a plan for Catholic Education in this kingdom. Notwithstanding our confidence in the zeal, judgment, and discretion of the abovementioned Prelates, which preclude every apprehension of their acting improperly, or imprudently in the business committed to their management and care, We the underwritten prelates give the following answers to the above queries;—

To the first.—Negatively. No interference is admissible.

To the second.—The proposal is to be resisted *in limine*.

To the third.—They cannot.

To the fourth.—Not to agree to his Majesty's nomination, if it can be avoided. If unavoidable, the king to nominate one of three to be recommended by the respective provincial Bishops.

DR. O'HIGGINS.

succeeded. He was descended in the paternal line from the O'Higgins of Mayo, whence his father migrated to Longford at an early age. He was related to the Right Reverend Dr. MacNicholas of Achonry. His mother, Elizabeth Tyrrell was a near relative of the ancient family of O'Connell, of Cranary parish of Columbkille, Co. Longford. His maternal family were remarkable for talent, particularly in poetry. The songs of Peter Roe O'Connell may still be heard warbled in the rich pathetic Gaelic by the milkmaid as she passes by the ruins of the old house of Cranery, looking over the bogs in the direction of the picturesque Hill of Molly, on the one side, and the wooded lakes of Gownd on the other, where the memory of Columbkille is still fresh, as well as sacred. The poet, George Nugent Reynolds, was a grandson of this Peter Roe, and worthily maintained the poetic glories of his house. Two other grandsons of the old bard, Peter and Harry O'Connell, were killed at Granard, under the shadow of the Moat, in 1798, as they were leading on the insurgents, and local tradition preserves several romantic anecdotes of their chivalry and patriotism.

William O'Higgins was born in 1793; having been instructed in Irish and English by his mother, he was placed under the tuition of a wandering classical teacher, who talked nothing but Latin at his little pupil for three years and a-half. His lordship used to excite hearty laughter by his anecdotes of this good-natured pedant, whom he used to picture as a person wearing a huge red wig, which, as if in sympathy with the habits of the proprietor, was continually finding itself in the position it ought not to hold. Having com-

pleted his classical course, he proceeded to Paris, in 1812, and entered a French seminary. Here he continued till the peace of 1815, when, in conjunction with other young Irishmen, he successfully petitioned the Duke of Wellington for the re-opening of the Irish College, and the restoration of many of the bourses of which that foundation had been for a long time defrauded. In consideration of his services he was appointed to a professorship in the college, to which he was so substantial a benefactor.

Not having reached the canonical age by some months, he received a dispensation and was ordained priest. Soon after he wrote to the Right Rev. Dr. Magauran, then Bishop of Ardagh, for permission to go as a missionary to New South Wales, and as Vicar-General to the newly-appointed bishop. Dr. Magauran, desiring him for his own Diocese, did not accede to his request; and he continued his academical labours in the Irish College, Paris. Having spent eight years of a distinguished and laborious career in Paris, and graduated senior B. D., at the University; his health began to sink rapidly under his long sustained exertions, and being unable to continue attendance on his class, he resigned his professorship, and set out for a more genial climate, intending at the same time to go on with his studies in some other university. He resided for a short time at Vienna, but his health still continuing precarious, he quitted that university and proceeded onward to Rome, the city of his soul. Here his health being completely renewed, he continued his studies for five years more at the university, under the superintendence of some of the most illustrious theologians, and canonists of the day, and amidst the inspiring associations of the Doctors and Martyrs of our holy Church.

In 1825, after a brilliant academical display, which lasted for eight days, he was admitted Doctor of Divinity, in the most flattering manner. Although nothing could exaggerate the complimentary character of his diploma of Doctor at Rome, he seemed to refer, in after life, with greater pleasure to his testimonials from the Sorbonne. He taught philosophy, theology, Scripture, and Canon Law at various times, and in various colleges, and used to reckon fifteen bishops who had studied under him at some time or other; besides innumerable Professors and Superiors of colleges. The Most Rev. Dr. Kenrick, and the Most Rev. Dr. Dixon are amongst those of his teaching, whom the Church raised to its high places.

In 1826, he returned to Ireland, and successfully competed for the chair of Dogmatic Theology at Maynooth, in the first public Concursus ever held at that college. Dr. O'Higgins.

had only been about one month at Maynooth, when he was examined before Commissioners appointed by his Majesty, to inquire into the doctrine taught at Maynooth, and, indeed, in the whole Catholic Church. The depth and variety of his information; his lucid, masterly, statements of the Catholic doctrines; his correct and satisfactory exposition of the Gallican and Ultramontane theories; his admirable definition of the Papal authority, and the logical precision and accuracy of his replies to all the various questions put to him on that occasion, have been the theme of admiration, even by those most hostile to his creed. On the death of his dear friend, the Right Rev. Dr. Magauran, in 1829, he was called on to preside over his native diocese, and was consecrated bishop on the 30th of November in that year.

Dr. MacHale preached the consecration sermon in Ballymahon, where the ceremony took place. They had been great friends since Dr. O'Higgins' brilliant display at the Concursus, after which the celebrated Dr. Doyle said: "It is a great blessing for the Irish Church to have such a man as Dr. O'Higgins on the staff of the Maynooth professors."

Dr. MacHale afterwards, in his letters to Lord Shrewsbury, wrote the following remarkable words:—"Dr. O'Higgins is the best authority on Canon Law in the British dominions."

Some years after his accession to the Episcopacy he commenced erecting a magnificent cathedral in Longford, an edifice of the purest Grecian architecture, upon which nearly £40,000 have been expended, and not yet fully completed.

The following description of it was written by the bishop himself, and read in the churches throughout the Diocese in October, 1841. In that pastoral he stated that the Cathedral was in a state of great forwardness, that the priests of the Diocese had subscribed to it most generously, that he would visit in person every parish in the Diocese during the coming winter, and enrol the names of contributors, and sums subscribed by them, in the Diocesan Register, and that the bishop and his clergy will offer the Holy Sacrifice once a year and for ever, for the temporal and spiritual welfare of the subscribers:—

SHORT DESCRIPTION OF THE CATHEDRAL OF ARDAGH.

"The Ardagh Cathedral, which is already in a state of great forwardness, will be of the purest Grecian architecture, and *entirely* built of the finest cut stone, joined throughout with sheets of lead. Its front will exhibit six magnificent Ionic columns, enclosing a spacious portico. The tower (nearly 200 feet high) will be partly composed of alternate tiers of Corinthian pillars. The interior will be divided into three aisles, will contain seven marble altars; and the roof will be supported by twenty-six lofty Ionic columns of polished variegated marble. Its site is the town of Longford, the very centre of the

Diocese, and of Ireland. It will be dedicated in honour of St. Mel, first Bishop of this ancient See, and nephew of St. Patrick, by whom, at the very commencement of his Apostleship, he was consecrated in the same parish where the Cathedral now stands. For the last three hundred years, a Catholic Church of this splendour would not have been tolerated in Ireland, nor, indeed, had the Catholics, up to the present, adequate means, nor were they in sufficient numbers in Ardagh, to accomplish so glorious an undertaking. When finished it will be the chaste, most extensive, and most elegant church of modern times, in any part of the United Kingdom." See Appendix for first Pastoral Letter on this subject, addressed by Dr. O'Higgins, in 1841, to the clergy and laity of Ardagh.

It was certainly a wonderful idea, having regard to the circumstances of time, place, and the poverty of Ardagh. Two things must be presupposed in a bishop conceiving such a gigantic project in the face of most adverse circumstances: viz., great faith in God and the charity of the faithful, and a mind cultivated and matured among Continental Cathedrals and Colleges.

Dr. Higgins was not less esteemed by his flock than by his brother bishops. Whenever the Irish Church was to be represented at any foreign court Dr. O'Higgins was selected for that honourable office, for which his familiarity with various European languages, the courtesy and dignity of his manners, and his acquaintance with many of the principal men of Europe eminently qualified him. Amongst his papers have been found autograph letters from Emperors and Popes. He was deputed to visit the Irish College at Paris; he was unanimously chosen to go and treat with the Court of Belgium about the Irish educational foundations lost during the revolution, a great portion of which he recovered, and twice he went to Rome, sent by a majority of the Prelacy, on the question of education. As a patriot, Dr. O'Higgins ranked first amongst the Hierarchy. He was greatly attached to O'Connell, and O'Connell was not less attached to him. He was in fact the Dr. Croke of that period. He was a Catholic *first*, and afterwards a true Irishman, *before, above, and beyond everything else*.

In 1843, when Ireland held a position before the nations to which posterity will look back as perhaps the brightest and grandest page in her chequered history, after the name of O'Connell stood the name of the Bishop of Ardagh, on the roll of honour. His memorable speech at the Repeal Meeting in Mullingar created a sensation which pervaded every class in the United Kingdom. His wrathful denunciation of landlord corruption and tyranny made the oppressors of the poor tremble. The enemies of justice and freedom assailed him from every side, but he went on undaunted by them.

After the meeting in Mullingar he was fiercely and bitterly assailed, in and out of Parliament, as a dangerous demagogue.

The Press teemed with the most virulent abuse, and the Government was called on most peremptorily to crush so dangerous an incendiary, and extinguish at once the formidable agitation. O'Connell warmly defended the character of his friend, Dr. O'Higgins, and repaid the invectives of his enemies in his own scathing sarcasm. Everyone may remember the withering satire with which he lashed Lord Beaumont for his attack on the Bishop of Ardagh, and the flattering panegyric with which he consoled the Prelate. Nor did the threats of power much affect the good bishop; instead of shrinking into obscurity, as his enemies no doubt expected, he defied the whole power of England to put down the Repeal Agitation in the Diocese of Ardagh. "They may," said he, "prohibit us from assembling under the canopy of Heaven, but we will retire to our chapels to take counsel for the freedom of our country and our faith, and should they pursue us there, then—then—then—Let echo answer them!"

When Ireland fell back prostrate and bleeding, and grief and despondency descended upon the most sanguine, when the lamp of the Liberator was quenched in gloom, the heart of the prelate gradually gave way. His health sensibly declined from the day of O'Connell's death, and though he tried at times to rally, he wanted the animation of hope; the food of his glory, the staple of his existence was gone. Dr. O'Higgins added the O to his name after O'Connell's death. For months before his demise, Dr. O'Higgins was seriously indisposed, and after a painful and lingering illness, which he bore with great patience, he departed this life on the 29th of January, 1853, in the sixty-third year of his age.

It has been already stated that Dr. O'Higgins was deputed by the Irish Bishops on more than one occasion to represent them at Rome on controverted questions of great moment. Such a question was the Academical Education Act, proposed in 1847, for the acceptance of the Irish Hierarchy. But they could not accept it. They considered it their duty to recommend a Catholic University in imitation of Belgium. Their action was approved at Rome. Hostile influences, however, were brought to bear upon the Roman Court and with some appearance of truth by Lords Minto and Shrewsbury. Difficulties of considerable magnitude arose out of their united representations at Rome. A letter from Cardinal Frasoni to the Irish Bishops, recommending moderation and unity followed. This admonitory document led to energetic action in various quarters. A meeting of some of the bishops was held a few weeks after the appearance of a letter, dated 19th March, 1848, and addressed by Lord Clarendon to Dr. Murray, Archbishop of Dublin. At that meeting Drs. MacHale and O'Higgins were

unanimously requested by the assembled bishops to set out for Rome and represent their views. The deputed bishops accepted their commission with some reluctance, and departed for Rome soon after Easter. On the 12th of April Dr. O'Higgins wrote in high spirits from Marseilles, that they had arrived there safely the previous night, were to leave probably the next day, and expected to be in Rome on the following Sunday afternoon. An unexpected and almost fatal circumstance unfortunately intervened. It was a narrow escape from drowning, under the following circumstances. Having reached Civita Vecchia, in the afternoon of the next day, Dr. O'Higgins was walking by the seashore with some ecclesiastical dignitaries and observed a ship on the point of being wrecked by a great storm. The bishop said it would be well to give the crew absolution in their extreme danger. On reflection it occurred to him that the distance was too great for the words to have effect. A few sailors had a boat close by. The bishop hired the boat and started at once to the sinking vessel. He reached in time to give the crew absolution *en masse*. Directly he had finished the act of absolution a wave swept over the small boat in which he stood and carried him into the sea. He struggled with the waves as best he could for a few minutes, and was upon the point of being drowned when one of the crew jumped from the vessel saying, "I will risk my own life to save the bishop's." This sailor had a rope tied round his body, and gallantly swam out and rescued Dr. O'Higgins from a watery grave. On inquiry it turned out the courageous sailor was a County Roscommon man. Next day the bishops started for Rome. Here they encountered some difficulties, for the question of the Queen's Colleges was at that time truly a *vexed question*. Dr. Wiseman, then residing at Rome, and Dr. Nicholson, Archbishop of Corfu, and Dr. Ennis, a highly respectable parish priest of the Diocese of Dublin, and then in Rome, did not take the same view of the educational question as Drs. MacHale and O'Higgins. Rome is proverbially slow; being for all time, she need not be in a hurry. Eight or nine months passed over before a final pronouncement was made. On the 14th of September, Dr. O'Higgins wrote to Dr. Maginn, Bishop of Derry, "We have at length left our final *exposé* in print with the Pope and Cardinals. The case will be discussed on the 25th of this month in a full Congregation, and the opinions of their Eminences will be laid before the Pope on the following Sunday." Shortly after the Pope issued a Rescript to the Irish Bishops, renewing his condemnation of the Queen's Colleges, and requesting them to erect a Catholic University similar to that in Louvain. It is creditable to Ardagh that its bishop

took such a leading part on the right side in this great question, which is still a standing grievance. The following are some of the letters written from Rome by Dr. O'Higgins in reference to this monstrous injustice forced upon an old Catholic nation of high renown in the educational world before the coming of Henry II :—

IRISH COLLEGE, ROME,

September 14th, 1848.

MY DEAR LORD,—

Your Lordship's kind letter of the 26th of August reached me here in due time. I was delighted in reading every portion of it, but more particularly that which had reference to your communication to the Holy Father.

Such documents are calculated to do great service to the cause of truth, and yours has given much satisfaction to His Holiness. We have at length left our final *exposé* in print with the Pope and the Cardinals. The case will be discussed on the 25th of this month in a full Congregation, and the opinion of their Eminences will be laid before the Pope on the following Sunday. "*Pendente lite*," it would be rash to speak with absolute certainty; still I venture to say, the decision will be fully to our wishes.

You can scarcely conceive the unjustifiable means resorted to by our blind and unprincipled opponents. Everything that systematic lying, or British intrigue, as well as the base conduct of false brethren could effect, was called unscrupulously into requisition; but the justice of the cause and the prayers of the faithful have, so far, baffled our enemies and left us high in the ascendant.

All will depend on the Pope's *Placet* on the 25th. May it be inspired by the Holy Ghost! Your next meeting will be of transcendent importance, and I ardently hope that your Lordship and the other worthy Prelates of the province will be in Dublin several days before the general assembling of the Prelates. This will be absolutely necessary, in order to make due preparations to meet the common enemy. Probably you will be assailed by menaces, flattery, or delusive promises, and all must be opposed with discernment, courage, and perseverance. It would be well, if not necessary, to express deep sympathy with the calumniated, persecuted, and half-starved Irish people, as also with His Holiness in his great difficulties. As to the claims of the truth-telling, high-minded, and paternal Whigs on the approval, direct or indirect, of the Irish clergy, the extent of such claims will be found in their government of Ireland

for the last three years. Bold speaking should be the order of the day, and "No Surrender" our watchword.

The more firmly you express your opinions, the more will you be approved of here. In every sentiment which I thus venture to express to your Lordship, I am most cordially joined by the Archbishop of Tuam.

Minto is hourly expected in Rome. The Archbishop sends his most sincere regards. My dear Lord, ever faithfully and affectionately yours,

✠ W. O'HIGGINS.

Most Rev. Dr. Maginn.

IRISH COLLEGE, ROME.

MY DEAR LORD,—

In my letter of the 23rd of this month I gave your Lordship a general idea of the contents of Dr. Ennis' pamphlet, regarding the "Corrected Statutes" for the Infidel Colleges. He has laboured to have these statutes approved of by the Holy See, and the Pope's condemnation of the Colleges revoked, entirely regardless of the opinions of the great majority of the Irish Bishops; but, thank God, in this respect he has been signally defeated. A copy of his pamphlet, of the Corrected Statutes, &c., will forthwith be furnished by Rome to every prelate in Ireland, asking his opinion on the subject, and thus the dangerous intrigues of a heretical viceroy, and his ecclesiastical abettors will be laid bare before Catholic Ireland. Let us hope that henceforth no man will attempt to treat with Government on a subject affecting our whole body, without first obtaining our explicit consent. The Archbishop of Tuam and myself intend to reply in our own names to Dr. Ennis' pamphlet, unfolding its sophistry, and reiterating our reprobation of the Colleges. We have no doubt that when your Lordship sees this pamphlet, you will, in the soundness of your judgment and in your anxiety for the preservation of the faith, repeat your condemnation of these insidious and most dangerous institutions. In my anxiety that your Lordship should, without delay, have a clear notion of the leading features of the pamphlet, I beg leave to submit the following observations:

1. Lord Clarendon, in his letter to Dr. Murray, affects to look upon him as the organ of the Episcopacy, nor does it appear that his Grace declines acting in that capacity.

2. He gives Dr. Murray the *whole* of the College Statutes,

and lends but a very few extracts to the Pope and the Propaganda. Both his Grace and Lord Clarendon appear familiar with pre-existing Statutes, of which the body of the prelates have no cognizance whatever. His Excellency excuses himself for not having furnished Dr. Murray with the Corrected Statutes at an earlier day, by stating that the whole attention of the Government was absorbed in efficiently relieving all the distress of the Irish poor!

3. The Corrected Statutes, as they are termed, change nothing substantial in the Act: can themselves be changed by any other viceroy, and, though passed into law by Parliament, would not afford the least protection to Catholic faith or morals, as they leave all the appointments of the professors and other officers to the will and caprice of a heretical monarch. Such are the flimsy and insulting safeguards which Dr. Ennis and his Grace of Dublin think quite sufficient to protect our Catholic youth and our holy religion in Ireland, against the power, the wealth, the bigotry, the proverbial treachery of heretical England. Dr. Ennis has presented his pamphlet to the Pope and the Cardinal Prefect. It ends with a commentary from himself, commendatory of the Statutes and the Colleges. Of this commentary I may say, in general terms, that it is sophistical, insulting, lying, and calumnious of the Irish bishops, priests, and people. It states that it is very proper and wise to leave all the appointments in the hands of the crown, as the Catholic Bishops might otherwise appoint their own political favourites, or persons totally incapable of fulfilling their respective duties.

4. That for the last thirty or forty years every Act of Parliament passed for Ireland, had in view the protection of the Catholic religion in that country; and that it was necessary to leave the whole direction of the Colleges with the Crown, to guard against the unmeaning stubbornness with which the Irish Bishops would oppose the plans of every possible Government.

5. That the Government will, and ought to proceed with the Colleges, despite of all episcopal, priestly, or lay opposition, in order to educate the Catholic youth of Ireland in a manner worthy of the true principles of the Catholic religion.

6. That all the lay Catholics of Ireland are panting for the completion of the Colleges—that they will rush to them in crowds, profoundly grateful to their generous founders.

7. That the Government bountifully distributes £100,000 a year, chiefly between the Catholic Bishops, for the education of the poor, gives £26,000 annually to Maynooth, that too much lay Catholic confidence in religious matters should not be placed in such a Government, is too puerile to merit a reply.

8. The commentary closes by stating that in no country in

the world is the Catholic religion so protected by Government as in Ireland, that we must not be squeamish in looking for "optimism," and insinuates in a menacing tone that whatever the Pope, Cardinals, or Bishops may do, the Government and the people of Ireland will successfully carry out the glorious principles of the Colleges ! What will the pure faith and simple piety of Catholic Ireland say to this impious and monstrous lie ? Is there a parish in the kingdom whose priests and people will not at once assemble, and in a series of plain resolutions, tell Rome and the world their real opinions of the Colleges and their patrons ? This is a duty so obvious and so urgent that I shall not insult your lordship by recommending its performance. Dr. MacHale and I are of opinion, that, when Ennis' pamphlet comes to hand, a joint reply from the orthodox Prelates of Ulster would prevent any apparent discrepancy that might appear in individual answers. This reply should be forwarded to Rome as soon as possible. The Archbishop of Tuam concurs in every sentiment I here express ; and I must trouble your Lordship to have accurate copies of this letter written out and forwarded without delay to every Prelate in Ulster, who entertains our opinion on the Colleges Question. His Grace writes to the provinces of Munster and Connaught on this subject, and begs me to present his affectionate regards. Dr. Nicholson is expected daily. He is the bearer of some intriguing documents ; so that we are likely to be kept busy.

✠ W. O'HIGGINS.

DR. O'HIGGINS AS A PROMOTER OF EDUCATION.

The mind of Dr. O'Higgins, from the beginning of his episcopacy, was much occupied with this great question. There lies before me a letter of his, dated from Ballymahon, March 17, 1832, which shows his anxiety to have established an ecclesiastical seminary in Ardagh. It was addressed to the lay gentlemen of recognised position in the diocese. The following is the letter :—

SIR,—

You are, no doubt, already aware that, for the last few centuries, no classical seminary of any note has existed in the extensive and populous Diocese of Ardagh. This circumstance has been but too often the cause of sad deficiency in the education of professional men, who are generally chosen from the middle classes of society ; and has also been the fertile source of

ignorance and immorality in the humbler ranks of life. The benevolent and enlightened of every persuasion, have, at all times, deplored this evil; but, hitherto, no practical effort has been made to apply the proper remedy. Being anxious even for the temporal improvement of that class of persons, whose spiritual concerns are intrusted to my guidance, I have undertaken to erect a house, where the youth of Ardagh, who may destine themselves either for the Church or any other liberal profession, can, from their tenderest years, be habituated to virtue, and carefully instructed in classics and in science. It shall be a *fundamental rule of the establishment* to lose no opportunity of improving the youthful heart, by instilling into it a hatred of vice, a love of everything that ennobles the human mind, and an unbounded benevolence towards all classes of our fellow-men. Whatever profits may arise from the pensions of the students, shall be scrupulously applied for the sole benefit of the institution; and, consequently, for the greater diffusion of education, by being thus enabled progressively to reduce the pensions themselves. With such a system, a family, even of limited means, will be able to educate *two* or more children for the expense which must be now incurred for the education of *one*, in any respectable seminary; where, it is to be feared, the accumulation of wealth is frequently the main object.

The clergy and myself have sacrificed, on the occasion, as much as our slender abilities could possibly afford; but, without the generous co-operation of the landed proprietors of the diocese, we can scarcely hope for success. Those to whom I have applied, have been pleased to set the highest value on the undertaking—all have contributed; and, indeed, for the greater part, *in a most liberal manner*. May I then request the honour, Sir, of your becoming a subscriber, as I have no doubt that you will serve as a powerful stimulus to others.

Begging to be excused for the liberty I have taken, and awaiting the favour of a reply, I have the honour to be, with sincere respect,

Your very obedient humble servant,

✠ W. HIGGINS,

Catholic Bishop.

NOTE.—Shortly after he became bishop, he set about getting up classical schools in the principal towns of his diocese. He succeeded in Ballymahon, Longford, Athlone, and even in Drumlish. In this latter town he paid a teacher, named Logan, £20 a year from his own private means. Logan afterwards became a priest.

In the following month of the same year, he addressed a letter to the clergy, announcing the abolition of Saturday's abstinence throughout the entire country, and some of the reasons which led the Pope to grant such powers to the Irish prelates. He concluded the letter by the following words:—"I have now to call the undivided attention of your pious flock to a subject that concerns them in a most especial manner, it is one that cannot but interest every sincere Catholic among them. I allude to the college we are about to establish for the education of the youth of this diocese. It is an undertaking of no ordinary difficulty. It is the *first attempt* of the kind made in Ardagh since the so-called Reformation." Various circumstances, however, prevented the success of this project. A classical school was soon after established at Ballymahon, under the immediate supervision of the bishop, and it was a great improvement upon all such schools previously existing in the diocese. The ecclesiastical seminary, however, was clearly still in the mind of the bishop, notwithstanding the partial failure of the first attempt; for in subsequent years, even after he had laid the foundation stone of the cathedral, and weighted himself with that gigantic work, an entry in his diary shows that he made arrangements for the selection of a site of a diocesan college on a rising ground, outside the town of Longford, now in possession of Mr. John Hare. The depression of the times in '46 and following years prevented the carrying out of this project. Several entries in his diary record the return of various donations received for that purpose, together with the names of the donors.

The following papers were printed by the order of Dr. Higgins, for the inspection of the Irish Bishops, in order to give their Lordships a detailed account of his endeavours to execute the commission with which they honoured him at one of their general meetings.

For the greater satisfaction of the prelates, and for the purpose of avoiding any inaccuracy that might possibly arise from translation, he gave the *official* documents in the original French. He also added a few observations in English, which he deemed necessary for thoroughly explaining the subjects to which they refer.

That his motives for adopting the line of proceeding which he pursued in the Netherlands, might be clearly understood, he felt it necessary to say a few words on the state in which he found the Irish foundations, on his arrival in that country. His first care was to ascertain their precise amount, that he might thereby be enabled to decide whether or not he could prudently undertake to re-establish an Irish college in Belgium, and he soon discovered, that, without additional means, no such project

could be realised. The house which the Irish formerly possessed in Louvain, had been already sold, and their Bourses had been either totally diverted from their original destination, by conferring them on Belgian students and other persons without just claims, or had been grossly mismanaged by bad administrators. Thus, the slender income which might still be claimed as Irish property, would be manifestly inadequate to the support of any seminary whatever.

In these circumstances, the only alternative left to Dr. Higgins was, to ask for a transfer of the property to Ireland. He had reason, however, to know, that any application to effect it would meet with strenuous opposition from different quarters, and would not be complied with, without considerable modification. He therefore thought it *prudent* to demand permission *for selling out the entire funds*, and his application for this purpose will be found in the following letter, which opens his negotiation with the Belgian Government :—

The following is the correspondence relating to his visit to the Court of Belgium about the educational foundations lost during the Revolution, a great portion of which was recovered by him :—

Bruxelles, le 3 Mai, 1833.

Monsieur Le Ministre,

Envoyé par les Archevêques et Evêques d'Irlande, ainsi que par les autres personnes intéressées aux Bourses établies en Belgique en faveur d'étudiants Irlandais, je prends la liberté de réclamer du Gouvernement Belge une mesure, que l'accomplissement de l'intention des fondateurs rend *nécessaire*, Sçavoir : de permettre que le peu de biens, qui forment encore la dotation de ces Bourses, soient vendus, et que le produit en soit remis à la disposition des Archevêques et Evêques d'Irlande afin que ces fondations soient administrées sous leurs yeux et leur surveillance. Cette demande est principalement appuyée sur les considérations suivantes, qui démontrent que l'accomplissement des intentions des fondateurs exige *absolument* que ce changement ait lieu. Les fondateurs, qui tous étoient Irlandais, ont transporté en Belgique les fonds nécessaires pour établir ces Bourses, parqu'à cette époque il n'étoit pas possible de faire de semblables fondations en Irlande, et qu'il y étoit défendu aux Catholiques d'avoir des collèges ou des séminaires, tandis qu'ils possédoient de semblables établissemens en Belgique, dirigés par des Irlandais, et organisés de manière, à ce que les jeunes—gens, y reçussent l'instruction convenable pour les rendre propres à exercer les fonctions ecclésiastiques en Irlande. Aujourd'hui le contraire a

lieu ; car non seulement les colleges Irlandais qui existoient en Belgique sont supprimés, et ne peuvent, faute de moyens, être rétablis, mais les Catholiques ont formé en Irlande plusieurs colleges et seminaires pour les études ecclesiastiques. La suppression des colleges Irlandais qui ont existé en Belgique, a pour resultat, que les jeunes Irlandais ne peuvent étudier avec aucun succès dans ce pàys ; car quoique les seminaires episcopaux soient bien organisés, la difference des langues et plusieurs autres circonstances, les rendent moins propres pour former des Prêtres pour la mission d'Irlande.

Ces considerations vous convaincront, Monsieur le Ministre, que le but que les fondateurs ont eu en vue, ne saurait être atteint dans l'état actuel des choses. La mesure que je réclame, en assurant l'exécution de leurs intentions, ne saurait nuire à personne, et sera d'autant plus avantageux à nos pauvres etudiants, qu'elle leur épargnera les frais, les dangers, et la perte de temps qui à cette époque de leur vie est très prescieux, ainsi que les autres inconveniens qui seroient inseparables des voyages qu'ils seroient aujourd'hui forcés de faire pour venir jouir de ces Bourses en Belgique. Elle aura également pour resultat, de de particuliers, et de procurer ainsi au trésor de l'état les droits faire rentrer les biens et rentes de ces fondations dans les mains de mutations et de succession, dont ils deviendront susceptibles. Je pense que pour m'acquitter fidèlement de la mission dont je suis chargé, il est de mon devoir de faire toutes les diligences possibles pour obtenir ce changement ; et c'est dans ce dessein Monsieur le Ministre, que je prends la liberté de m'adresser à vous, avec la ferme confiance que vous voudrez bien proposer et expliquer à sa Majesté le Roi des Belges la mesure que j'ai l'honneur de reclamer.

Je suis avec une parfaite consideration, Monsieur le Ministre,

Votre très humble et très obéissant serviteur,

✠ GUILLAUME HIGGINS,

Evêque Catholique d'Ardagh, en Irlande.

The Minister, after having considered the object of the foregoing letter, intimated to Dr. Higgins that his demand on the Belgian Government seemed of too extensive a nature to be favourably received, and the more so, as a formal application made by Prussia, for the mere *annual* transfer of some *revenues* similarly circumstanced with those of Ireland, had been positively rejected. He added, however, that Dr. Higgins' letter should be submitted to the consideration of the permanent Commission of the States-General, the Corporation of Louvain, the Provisors

of Public Bourses, and the Archbishop of Mechlin, as no decision, he said, could be given without previously consulting these authorities.

Dr. Higgins waited on every member of these bodies, and endeavoured to induce them to admit the justice of his claims; but with the exception of the Archbishop, and very few others, he found them most stubbornly adverse to any measure that might have for its object, not only the *sale* of the *funds*, but also the spending of the *revenues* in a foreign country. Indeed, it was easy to conclude from their tone and temper on the occasion, that they recognised but very little, if any right at all, in the Irish prelates to interfere. Notwithstanding this unfavourable reception, Dr. Higgins felt it a duty to persevere, and, after more than two months, chiefly spent in counteracting the dangerous intrigues of the descendants of Irish, in securing the neutrality of certain jealous diplomatists, and creating a favourable disposition on the part of the Government, he succeeded, as he had originally hoped, in inducing King Leopold to pursue a *middle* course—that of allowing the revenues to be *annually transmitted to Ireland*.

Besides, it will be seen by the following letter from the Minister, as also by the Royal Decree itself, in the framing of which documents Dr. Higgins solicited and obtained leave to take a part, that the question of *selling* the funds was still left *open*, and thus the possibility of carrying it afterwards still remained.

Letter from the Minister of the Interior to Dr. Higgins:—

Bruxelles, le 27 Juin, 1833.

Monsieur L'Evêque,

Le Gouvernement ne pourra prendre une décision sur la demande que vous lui avez adressée au nom de M. M. Les Archevêques et Evêques d'Irlande avant d'avoir obtenu divers renseignements et documens qui lui sont indispensables pour former son jugement. Dans l'intervalle, Monsieur L'Evêque, je croirai pouvoir proposer au Roi d'autoriser le paiement des Bourses aux ayant—droit pour faire leurs études en Irlande, si cette disposition peut vous être agreable et à Messieurs vos mandants.

Agriez, je vous prie, Monsieur L'Evêque, l'expression de mes sentimens de haute consideration.

Pour Le Ministre de L'Intérieur indisposé,
Le Secrétaire Général,

B. DONETHIER.

A Monsieur Higgins, Evêque d'Ardagh, en Irlande, en ce moment à l'hotel de la Couronne, rue de la Montagne, a Bruxelles.

Dr. Higgins' reply to the foregoing letter :—

Bruxelles, le 28 Juin, 1833.

Monsieur le Ministre,

Je viens de recevoir la lettre que vous m'avez fait l'honneur de m'écrire en date du 27 de ce mois, et par laquelle vous me faites sçavoir :—“ Que Le Gouvernement ne pourra prendre une décision sur la demande que je lui ai adressée au nom de M. M. Le Archevêques et Evêques d'Irlande, avant d'avoir obtenu divers renseignemens et documens, qui lui sont indispensables pour former son jugement ; mais, que dans l'intervalle, vous croiriez pouvoir proposer au Roi d'autoriser le paiement des Bourses, pour que les ayant droit pussent faire leurs études en Irlande.”

Ayant une pleine confiance, Monsieur Le Ministre, dans la justice et la bonne foi qui marquent tous les actes de votre administration, et étant persuadé, qu'en permettant pour le moment, le transfer en Irlande des recettes disponibles, et dont les vrais ayant-droit ont été si longtemps privés, vous aurez aussi égard aux justes demandes que les Archevêques et Evêques d'Irlande pourront vous adresser dans la suite au sujet de la vente des fonds, j'accepte avec reconnoissance en leur nom, et celui des autres personnes intéressées, la mesure dont il s'agit.

J'ai l'honneur d'être, Monsieur Le Ministre,

Avec le plus profond respect,

Votre très humble et très obéissant serviteur,

GUILLAUME HIGGINS,

Evêque d'Ardagh.

A Monsieur,

Monsieur Le Ministre de L'Interieur,

&c., &c.

A Bruxelles.

Letter from Dr. Higgins to the Minister of the Interior, proposing the Catholic Archbishop of Dublin as a fit person to be appointed Receiver-General of the sums to be annually forwarded from Belgium :—

Bruxelles, 28 Juin, 1833.

Monsieur Le Ministre,

En vertu des pouvoirs illimités qui m'ont été accordés par les Archevêques et Evêques d'Irlande ainsi que par les autres

personnes intéressées aux fondations faites en Belgique en faveur d'étudiants Irlandais je désigne par ces présentes, Monseigneur L'Archevêque Catholique de Dublin comme pleinement autorisé par les dits Archevêques et Evêques, à l'effet de recevoir les recettes et revenus des dites fondations, pour être employés en Irlande selon l'intention des fondateurs.

J'ai l'honneur d'être, Monsieur Le Ministre,

Votres très humble et très obeissant serviteur,

GUILLAUME HIGGINS,

Evêque d'Ardagh.

A Monsieur,

Monsieur Le Ministre de L'Interieur,

&c., &c ,

A Bruxelles.

Letter from the Minister of the Interior to Dr. Higgins, enclosing an authentic copy of the Royal Decree :—

Bruxelles, le 9 Juillet, 1833.

Monsieur L'Evêque,

J'ai l'honneur de vous adresser ci-jointe, une expédition d'un Arrêté Royal du 8 de ce mois, par lequel les jeunes Irlandais, ayant droit à des Bourses d'études créées en Belgique en leur faveur, pourront dèsormais en jouir dans leur propre pays. Les revenus de ces Bourses seront annuellement remis par les Administrateurs-Receveurs de ces fondations à Monsieur L'Archevêque Catholique de Dublin, pour les employer, de concert avec Messieurs les autres Archevêques et Evêques Catholiques d'Irlande, conformément à la Volonté des fondateurs, l'expression Agreez, Monsieur l'Evêque, de mes sentimens de haute consideration.

Pour le Ministre de l'Interieur indisposé,

Le Secrétaire Général,

B. DONETHIER.

A Monsieur G. Higgins, Evêque d'Ardagh, en Irlande, en ce moment, à l'hotel de la Couronne, à Bruxelles.

ROYAL DECREE.

LEOPOLD ROI DES BELGES,

A tous presens et á venir salut.

Vu la demande faite au nom de Messieurs Les Archevêques et Evêques d'Irlande, par leur Mandataire, Monsieur G. Higgins, Evêque d'Ardagh, tendante à être autorisés à faire vendre les biens affectés aux fondations de Bourses d'études, créées en Belgique en faveur d'Irlandais, et à en transporter le prix en Irlande pour y reconstituer ces fondations.

Vu le avis de MM. Les Patrons et Proviseurs de ces fondations de la Règece de la ville de Louvain, et de la Dèputation des Etats du Brabant.

Vu L'Arrêtè du 26 Decembre, 1818 (Journal Officiel, No. 48), et L'Arrêtè règlementaire du 2 Decembre, 1823 (Journal Officiel, No. 49). Considerant que les fondations dont il s'agit, ont été établies en Belgique, dans un temps où l'enseignement de la Théologie Catholique était defendu en Irlande ; considerant que cet enseignement y est aujourd'hui permis ; que les Colleges où étaient autrefois reçus les Boursiers Irlandais en Belgique, ont cessé d'exister et que, d'autre part, les revenus des Bourses sont diminués, et devenus insuffisans pour pourvoir aux frais d'entretien et d'études des titulaires ; considerant que, si les Fondateurs existaient encore aujourd'hui, ils autoriseraient, sans doute, les Irlandais á jouir dans leur pays du bènèfice de ces fondations. Nous avons arrêtè et arretons.

Art. 1er.

Les Irlandais ayant d'après la volonté des fondateurs, droit à des Bourses créées en Belgique, pourront obtenir ces Bourses pour étudier et en jouir dans leur propre pays.

Art. 2.

Les Administrateurs-Receveurs de ces fondations remettront annuellement à L'Archevêque Catholique de Dublin le revenu net des Bourses appartenant à des Irlandais, pour être employé par lui et les autres Archevêques et Evêques Catholiques, conformément aux dispositions des fondateurs.

Art. 3.

Notre Ministre de L'Interieur est chargé de l'exécution du present Arrêté.

Donné à Bruxelles le 8 Juillet, 1833.

(Signé,) LEOPOLD.

Par le Roi,
Le Ministre de L'Interieur,

(Signé,) CH. ROGIER.

Pour copie conforme,
Le Secrétaire Général du Ministre de L'Interieur,

B. DONETHIER.

MINUTES OF EVIDENCE TAKEN BEFORE THE
COMMISSIONERS OF EDUCATION INQUIRY, AT
THEIR OFFICE, DUBLIN.

APPENDIX, No. 35, p. 265 (EDUCATION REPORT, 1827).

Examination of the Reverend WILLIAM HIGGINS, D.D.

Monday, 30th October, 1826.

Will you have the goodness to state what length of time you have held the chair of Dogmatic Theology at Maynooth?—I was appointed to that chair about the middle of last month.

Previously to that, had you any situation connected with the College of Maynooth?—Not immediately before coming to the College.

What is the amount of your salary?—I have been told that my predecessor received £120 Irish, yearly, and I presume that I shall be allowed an equal sum; I am not certain, however, whether my salary will be increased or diminished.

In other circumstances are you in the same situation as the rest of the professors, as to living and lodging?—I am.

Where were you educated?—I was educated partly in France and partly in Italy.

In what college in France were you educated?—I spent part of my time in a French seminary, and the remainder in the Irish College at Paris.

In what part of Italy was a portion of your education received?—In Rome.

Is there any institution in Rome for the purpose of educating Irish students?—There was none in my time, except some convents where Friars were educated.

Where were you yourself?—I lived in an Italian College during my time in Rome.

Were there many students at it?—Not very many; I should think there were not more than twenty-five.

Were the twenty-five persons who were in it all educated for the priesthood?—Not all; some of them received merely a secular education and afterwards embraced whatever state they thought proper; indeed, properly speaking, I was not educated in that college. I was only a lodger, and went to the Roman University for my lectures.

How many years were you abroad?—I cannot exactly say; I think I was nearly eight years in France, and nearly five in Italy.

What portion of your education did you receive before you left Ireland?—I studied Latin and Greek, and the ordinary things that are studied before entering college.

In what school?—I was at different schools; I was at one conducted by a Protestant clergyman, and I was in other schools afterwards.

Where was the school under the direction of the Protestant clergyman?—At a place called Drumsna, in the county of Leitrim.

Were you recommended by any Bishop in the Roman Catholic Church in Ireland to receive an education for the priesthood, or was it voluntary on your part?—It was perfectly voluntary on my part.

Were you under any assurance that you should obtain ordination?—There was no such promise held out to me; I depended on my good conduct for promotion.

Did you always intend to return to Ireland during the time you were in France and in Italy?—At all times I had that intention.

Will you describe, as nearly as you can, the expense of your foreign education, and state also what portion of it was defrayed by any burses, or any exhibitions in colleges at which you were?—I cannot exactly say how much I spent; but I am able to state that I never studied on a burse, nor received from others any pecuniary assistance whatever for my education, it was all at my own expense, and I should think, abstracting my travelling expenses, *my yearly* expenditure never exceeded £40; but, besides that, I spent considerable sums in travelling through France, Italy, Germany, and other places.

We conclude from that answer that a person could be edu-

cated at Maynooth for much less than such an education as yours would cost?—I do not give that answer as a means of comparing the expenses of Maynooth with those of France or Italy.

Pray state whether the doctrines taught in the colleges in which you were, with regard to the Roman Catholic religion, differed at all from each other, and whether they differed materially from the doctrine taught at Maynooth?—I never found them to differ on anything essential from each other, nor to differ in anything essential from the doctrine taught in Maynooth.

In what college in France were you?—I lived in a French College for some time and afterwards in the Irish College.

Were the doctrines which were taught and maintained in the colleges in France in which you were, with respect to the question, whether the Pope has any right to interfere, directly or indirectly, in matters of a civil or temporal nature, precisely the same as those taught at Maynooth?—I have never had an opportunity of strictly ascertaining what they teach at Maynooth, unless by conversing with the professors; but if I am to judge by that conversation they were precisely the same.

You have not been many weeks at Maynooth?—Not many.

You are aware of the distinction between the cisalpine and the transalpine doctrine?—Yes.

Is the cisalpine doctrine maintained at Maynooth in like manner as it is in France?—As far as I can ascertain from the conversations just mentioned it is.

Could that have been the case at the college in which you were at Rome?—I studied in the University at Rome; all I can say with respect to those doctrines is, that I was as much at liberty to discuss them freely at Rome as I could be at Maynooth, or in France; because, as they do not form any part of our faith, we treat them as mere opinions, and as opinions, they were perfectly open to discussion. I do not mean to say, however, that any professor taught the Gallican doctrine in Rome; but those of the University gave an exposition of the arguments, *pro* and *contra*, leaving the students to determine for themselves.

Are you speaking now of the doctrine as to the Pope's infallibility—speaking separately from the Council?—I allude to the four articles decreed by the French clergy in 1682.

Is it maintained at Rome that the Pope has civil or temporal power out of his own States?—I never heard it maintained.

Did you ever hear it put as a matter of argument?—I did hear it put as arguable and I argued on the question myself, for the purpose of proving that his Holiness possesses no such power, nor have I heard such authority ascribed to him by any professor

of theology. It might have been quoted as the doctrine of some few divines of former ages; but I do not recollect to have heard it maintained by any of the present professors of the Roman University.

Was the contrary doctrine taught?—I did not hear the contrary doctrine taught; I heard the arguments exposed.

You heard the arguments in favour of the civil and temporal power of the Pope exposed?—Yes.

As erroneous?—I cannot precisely recollect what the decision of the professor was, but I can state that he did not require any student to believe either the one side or the other.

Will you state what was your own opinion?—As to the doctrine of the temporal power of the Pope, my own opinion was, that it was perfectly erroneous and almost absurd; and I can add, also, that such was the opinion, as far as I could ascertain of all the students in the University, without any exception.

Were there any other Irish students in the college in which you were?—When I went there, there was none but myself, afterwards one or two more were admitted.

How long had you been returned to Ireland before you were elected to the chair you now fill?—I was in Ireland about two months before I was appointed.

Were you five years in the University of Rome?—I was nearly five years in the city, but I did not study five years in the University. I studied only three. I had already finished my studies on going there, and I went chiefly for the purpose of taking the degree of Doctor of Divinity, which I obtained after three years' attendance.

Were there any other candidates for the professorship of Dogmatic Theology when you obtained it?—There was only another candidate who came forward, but I was appointed by *concursus*, which lasted four or five days, for the purpose of ascertaining our relative fitness for the situation.

Your appointment you consider as in the nature of an election, and not in consequence of any particular recommendation given?—I dare say I was recommended by my own Bishop, and, I presume, there was nothing objectionable against me.

Will you state the way in which your election took place by a *concursus*?—When the chair I now fill became vacant, there was public notice given, that any person who wished to concur for that situation might come forward and stand a *concursus*; that is a competition with any other candidates who might offer themselves; no person came forward but one other, and the Trustees, who were constantly present during our different examinations, were pleased to decide in my favour.

Had you made any previous applications to the Trustees individually for their favour—did anything in the nature of a canvass take place?—I was advised by some friends to come forward for this place, and having consented, it became necessary to give official notice to the President, which I did; but I never solicited the support of any individual to secure my success.

Was there on your part any previous examination as to the subjects on which you were to lecture; did you understand yourself bound to lecture according to the book that is established at Maynooth, and the particular doctrines in that?—I had examined closely one or two of the treatises, and looked in a cursory way over the others, and I willingly adopt the principles of those books.

When did you begin to lecture to your class?—About a month ago.

Of what number does your class consist?—In my class there are nearly 200.

Your lectures are on Dogmatic Theology?—Yes.

You have studied Moral Theology, of course, extensively during your residence in Paris and in Rome?—I cannot speak as to the extent of my knowledge in that science, but I have studied it for a considerable time.

Will you state at what point you began in lecturing in your class; did you commence as the book begins, or did you take up any particular subject?—I began with the Treatise on Religion, and I followed the order of the book in that treatise.

Were you examined on Dogmatic Theology during the concursus?—I was.

In the course of your examination did you maintain those principles with respect to the civil or temporal power of the Pope, that are maintained in Dr. Delahogue's Treatise?—During the examination those questions were not treated; the subjects discussed were taken by chance from the whole body of Theology, and those questions did not happen to come out.

Were you aware that you were obliged to assert those principles upon oath, by taking the oath of allegiance, consequent upon your appointment?—I was perfectly aware that I was to assert, on oath, that the Pope had no temporal power, either direct or indirect, within this realm.

Have you read Dr. Delahogue's Treatise, *De Ecclesia*?—I have read his Treatise *De Ecclesia*, and on Religion.

The Commissioners do not mean to ask you whether you approve of every word of argument that may be found in it; but do you subscribe to the principles laid down in that book with respect to the civil and temporal power of the Pope?—I do most willingly subscribe to those principles.

Do you also subscribe to the principle, that it is no article of the Catholic faith that the Pope is infallible?—I do; because it is the truth that it is no article of the Catholic faith.*

The question, whether or not the Pope has the gift of infallibility, is a mooted question in the Roman Catholic Church?—Yes; it is a question left perfectly free for professors and students to discuss as they may think proper.

A man may either adopt the opinion that the Pope is infallible, or may reject the opinion that the Pope is infallible, continuing in the communion of the Catholic Church?—Perfectly so.

Do you understand that those who adopt the opinion that the Pope is infallible, mean that he is infallible in propounding articles of faith to be believed and held by the Catholic Church?—With respect to that question, there is a discrepancy of opinion. Some maintain that he is infallible only when he propounds a doctrine to be believed by the general Church; others think that even in Bulls, for regulating the discipline of particular countries, he is infallible; but I believe the number of those who hold that opinion is much fewer than those on the other side.

Do any such persons deem that he must be considered infallible in issuing Bulls for the regulating of churches which might interfere with the civil rights of sovereigns?—If there be question of mere discipline, and that the Bull issued happened to come in collision with the temporal rights of a sovereign, I have no doubt that the Pope would revoke it, of his own accord; and I am convinced that his Holiness would never issue such a document, unless through ignorance of the fact.

Supposing that the Pope were not to revoke it, would the Bull be considered as binding in that particular country to which it was issued?—If the Bull clash with the temporal rights or interests of a sovereign, I must deny the hypothesis that the Pope would insist on it. I cannot admit the supposition.

Supposing that the Pope was neither to insist upon it, nor to revoke it, but simply to leave it, having issued it, would it be considered as binding?—That hypothesis can hardly be admitted, because if it infringed on the rights of a sovereign, *he* would naturally apply to the Pope to have it revoked.

Put the case of such a Bull having been issued, as a matter of fact, and that the sovereign does not reclaim against it, nor the Pope revoke it, would it, in that case, have a binding obligation or not?—If the Pope issued a Bull which infringed upon the rights of the sovereign, and that he thought proper to yield

* The papal infallibility had not been defined as an article of faith at that time.

to the Pope, no injury would be done ; and, in that case, it would be binding ; because, when accepted by the sovereign, it forms part of the law of his dominion.

The question supposes the sovereign to do nothing, perhaps, owing to never having heard of the Bull ; in that case, would the Bull be binding in that particular country or not ?—I must repeat that I cannot conceive any Bull to be issued which would not come to the knowledge of the sovereign ; because, most certainly, if a Bull be issued by the Pope which would clash with the rights of a sovereign, it cannot be supposed that he would not be made acquainted with its contents, either by his magistrates or ministers.

Have not the sovereigns of most of the Catholic States of Europe deemed it necessary to guard against the possibility of such Bulls being issued, by requiring that all Bulls from the Pope, except those that merely regard the conscience of individuals, should be submitted to the public authorities of the country ?—I believe it is the case. I know it is so in France and Austria. When I was in Vienna, I made it my business to inquire of some of the professors of the University, and I found their principles, with respect to the Four Articles of France, to be in accordance with those of French divines, that is, that they most ardently support the doctrine of those Articles.

Supposing the Pope were to issue a Bull to this country, which should undertake to depose his Majesty, and to absolve his subjects from their allegiance, and should command them to join with any Foreign Power in attacking the Government of this country, or should enjoin them to resist the temporal authority of his Majesty, would you consider it the duty of Roman Catholics to resist such a Bull ?—We implicitly swear, by our oath of allegiance, to resist such Bulls ; that is, we swear the Pope has no such right, and of course if he were to act upon a right which we swear he has not, it would be our duty to oppose it ; but I must add, that I cannot admit the hypothesis in the present state of things, for the Pope will certainly never issue such a Bull.

Supposing a Bull of the Pope should declare that it was for the good of the Church, or of the Faith, that the Roman Catholic subjects of his Majesty should rebel against him, would you think that the Roman Catholics ought to do so ?—It would be no matter what was the motive urged by a Bull, importing that we were to rebel against his Majesty, we never should feel ourselves authorised to obey it ; because we should then conclude that the Pope was wrong, and that we were right.

Have you ever heard it taught or insinuated by any class of Roman Catholics in this country that the Pope might absolve

them from their oath of allegiance to the king?—I never heard that matter discussed that I did not hear it concluded by all parties that the Pope had no such power.

Are you acquainted with many of the Roman Catholic clergy in Ireland?—I am with some, particularly those of my own diocese, and with some of the Bishops.

Which was your diocese?—Ardagh.

Who is the Bishop of that diocese?—Dr. Magauran.

Have you ever heard it maintained or insinuated amongst any of the Roman Catholic clergy in this country, that the Pope had any right to interfere in temporal or civil matters?—I never heard that the Pope had any right, as Head of the Church, to interfere in civil or temporal matters; but I do not recollect to have heard that, as monarch, he might not offer mediation in those countries where his interference in that respect might be acceptable.

So far as your information goes, do you believe that to be the principle inculcated in the course of education at Maynooth?—I firmly believe it to be such, and I even think that they are more anxious to inculcate that principle than any college, perhaps, that I have ever seen.

Will you have the goodness to read and translate a part of Dr. Delahogue's *Tract de Ecclesia*, p. 209, which is headed thus: "Circa decreta Conciliorum Generalium de Fide"?—The passage referred to is as follows: "Argumentum istud exordiemur his Bossuetii verbis. Non docent Catholici, quaecumque gesta sunt in Conciliis, ea ad Ecclesiae fidem pertinere, sed eo loco habenda sunt tantum illa quae decreto edito fidelibus omnibus credenda et tenenda proponuntur. Quod et Melchior Canus passim docet et Catholici omnes uno ore fatentur. Cujus rei ratio est quod id sufficiat ut verba Christi firma sint de aeterna ecclesiasticorum dogmatum firmitate. Nec proinde labat fides si quae extra fidem haud pari auctoritate consistunt. Atque certum omnino est multa in conciliis, sine expressa, deliberatione ac determinatione esse dicta gestaque quibus adstringi se Catholici omnes uno ore negant. Multa etiam sunt decreta quae non pertinent ad invariabilem fidei regulam, sed sunt accomodata temporibus atque negotiis." Translation:—We shall commence this argument with the following words of Bossuet, etc.

Do you consider the principle there stated, that that only is to be held as matter of faith which is propounded to all the faithful as matter which is to be believed and held as Catholic faith?—I conceive that nothing can form an article of our faith which is not revealed by God, and afterwards proposed to our belief by the Church; because we consider divine Revelation

the foundation of our faith, and the Church the only sufficient expounder of the different articles contained in the Revealed Word of God.

Which Revelation, according to the Catholic doctrine, may be known either by the written Word or by the Apostolic Tradition?—Either by the written Word or by Tradition.

Suppose a Council were to make a law ordaining that the Pope should depose the king, or should depose any heretical prince, as one of the Councils of Lateran ordained that the Pope should depose the princes who favoured the Albigensian heresy, would you consider such a decree or decision or law as propounding an article of faith, or only as coming within the principle laid down by Bossuet in the words: “*Multa etiam sunt decreta, etc.*”?—As God has given to His Church no power whatever of interfering in the temporal concerns of princes, and as Catholics hold that a General Council, which represents that Church, is infallible, I cannot admit that any such assembly would decree that princes should be deposed.

Do you understand that those Councils which decreed that heretical princes should be deposed were speaking by virtue of authority enjoyed by them as representing the civil and ecclesiastical States of Europe, and ordaining matters of prudence merely, or as Councils representing the whole Church, and propounding articles of faith?—I consider, if ever the fact of any such decree took place, it emanated, not from an assembly representing the Universal Church congregated to decide on matters of faith, but that it must have proceeded from a mixed authority—that is, from persons in that Council holding as well temporal as ecclesiastical power.

Has it not been made a matter of question by writers of considerable eminence, whether the decree of the Fourth Council of Lateran, which is considered as directing depositions in certain cases, be or not spurious?—Some historians consider that the canon in which that authority seems to be inserted and assumed is spurious, because, I believe, they consider that for some hundred years after the Council, no such canon was found.*

* Subsequently added by witness:—Many eminent writers doubt of the authenticity of this canon, as the writers of that age assert that nothing was seriously discussed in the Council except the means of recovering the Holy Lands. We find this account of the transactions of that assembly in the writings of Matthew Paris, Nacleries Platina, and other authors of much eminence. But granting that the canon referred to is really authentic, it cannot be inferred that the Church assumed the right of absolving subjects from their allegiance, or of disposing of property, as the words of the Canon might give reason to suppose; because that Council was composed of princes and temporal lords as well as bishops, and, consequently, they might enact penalties against the Albigenses, who, according to all historians, committed most enormous excesses, and disturbed the peace of the State as well as that of the Church.

In the Third Council of Lateran, is it not understood that, amongst the punishments decreed against the Albigenses, this was determined: "Illorum subditi et vassali relaxatos se noverrint a debito fidelitatis dominii et totius obsequii donec in tanta iniquitate permanserint"?—In the Council just mentioned, it would seem to have been decreed that, if the Albigenses persevered in their iniquitous practices, their vassals were to be absolved from their allegiance; but, as that assembly was as much a congress of princes and lords as an ecclesiastical Council, it is but fair to admit that its decrees were known to its lay members as well as to the bishops; and as the former have never reclaimed against their publication, we must conclude that they themselves concurred in framing them. This being once admitted, it will naturally follow that the canons alluded to ought to be considered as the civil laws of the State rather than those of the Church. But, if it be supposed that a Council or Pope, or any authority whatever, assumed the right of absolving subjects from their allegiance to their sovereign, I would disregard their decision, and consider the subjects by no means freed from their obligations of fidelity. Not only would I despise and disregard such a decree, but, if a subject of the sovereign in question, I would consider it my religious duty to openly resist it, and advise such of the people as might be committed to my care to remain unshaken in their allegiance. I cannot, however, admit the necessity of ever reducing this doctrine to practice, being fully convinced that the Church will never assume such a right.

Will you not consider it your duty, as Professor of Dogmatic Theology in Maynooth, sincerely and *ex animo* to impress that principle?—When I shall have occasion to treat that subject, I am resolved to inculcate the substance of the answer I have just given, because I consider it to be founded on truth; and I shall endeavour, when I have an opportunity of doing so, to impress those sentiments on the minds of my pupils.

Do you, therefore, hold that those canons in no degree bind Roman Catholics at the present day?—I hold that those canons do not bind the Catholics of the present day, either directly or indirectly.

You consider that they were statutes deriving force from the authority of the civil and ecclesiastical powers of Europe applied to the then existing state of things?—Yes.

And not applicable to the present state of Europe or the world?—By no means.

You are aware, perhaps, that Boniface pronounced a sentence of deposition against Philip the Fair; do you understand that Pope Boniface, in doing so, acted by virtue of the authority which

he derived from temporal power, or by virtue of any authority he possessed *de jure divino*, as Head of the Church and Vicar of Christ upon earth, which Roman Catholics hold him to be?—I conceive, first, that if he assumed any such authority *jure divino*, he assumed it wrongly; and, secondly, I think it probable that, whatever authority he exercised, he did not exercise it *jure divino*, but by virtue of a kind of accessorial power given to him, perhaps, by the sovereigns of Europe. Besides, Pope Boniface, after using many arguments to show that he possessed the power of disposing of kingdoms and of deposing princes, when he comes to a decision, does not decree that he is vested with his authority *jure divino*; he only says: “Porro subesse Romano Pontifici omnem creaturam declaramus, dicimus et pronunciamus esse omnino de necessitate salutis.” Now, if these words be understood in a spiritual sense, they must be admitted as orthodox by every Catholic, as we hold that the Pope is the visible Head of the Church, and, as such, superior in spiritual concerns to any of its members.

Does not Bossuet state, in defending the Gallican declaration, and denying the civil and temporal power of the Pope, something to this effect: that although some Popes have undertaken to pronounce sentence of deposition, and though, into Bulls of deposition, they have contrived to introduce general passages partly referring to their spiritual power, to the power of the keys, yet that no Pope distinctly and expressly ever referred this power of deposition to the power which he derived from Christ as Head of the Church?—The Popes who seem, according to the words of the Bull issued by them, to have assumed in a certain degree the power of deposing kings, though they made use of strong language, I believe they never say in express words that they act *jure divino* in so much as they are Popes; and that answer may be confirmed by this observation, that although many of the Popes might have appeared anxious that the world should believe that they enjoyed their authority, yet, in support of that pretension, they never decreed anything as obliging people to believe it; they merely assumed it, and a matter of fact informs us that that assumption was afterwards contradicted, because reclamations were made from all parts of the world to which those Bulls were issued; and it ought to be observed, that persons so reclaiming never were deemed heretical; that, on the contrary, they enjoyed communion with the Pope equally with others, which convinces us that even the Pope never assumed this authority as forming anything like a Divine right, or as taxing those persons with a deficiency of faith who embraced the contrary opinion. I beg leave, however, to add, that I do not mean to excuse the ambi-

tion of some Popes; I leave that to themselves; but I say it will never be proved that even those ambitious Popes decreed this as a matter to be held by us as an article of faith.

You mean to say that they contrived to mix allusions to their spiritual power with the exercise of a temporal power, so that ignorant persons might perhaps refer the exercise of that temporal power to spiritual authority, although they took care not to propound the matter as a matter to be believed and held by Christians as an article of faith?—I do not mean to say that the Popes made use of cautious expressions in order to meet the objections of the ignorant alone. Their bulls were open to the examination of all. But I conceive that their having studiously avoided to decree or oblige the faithful to believe that they possessed *jure divino* the right of deposing princes, proves that they never dared to propose their opinions as the doctrine of the Catholic Church, and for what they as individuals may have done they alone are accountable.

In the Bull “Unam Sanctam,” issued by Boniface against Philip the Fair, there is this passage—“Porro subesse Romano Pontifici omnem humanam creaturam declaramus definimus et pronuntiamus omnino esse de necessitate salutis.” Is it not observed upon that passage, in Dr. Delahogue’s “Treatise de Ecclesia,” p. 264, that the Pope there takes care to say generally that every human creature is subject to him, without specifying in what manner, so that he might defend himself, if he were charged with saying that every creature was subject to him in temporals, by asserting that he meant in spirituals?—As to that passage, I think it bears with it an answer in favour of the doctrine already stated by me; because I assert that no Pope ever positively decreed that he had *de jure divino* the right of deposing kings. Now, if the Pope were weak enough to have recourse to a dubious phrase, at least that proves that he was afraid to assert that right openly, and it proves, consequently, that it was not his avowed doctrine, or the doctrine of the day. But the passage referred to can be explained in a favourable sense to the Pope; he might have said that every human being is subject to him, which the Catholics hold, if he talks of spiritual things; because, as we hold that the Pope is the centre of Catholicity, and with whom all Christians ought to hold communion, it is no wonder that he should say, in that sense, that every human being must be subject to him.*

* Subsequently added by the witness:—In the passage just quoted, the Pope does, undoubtedly, make use of an ambiguous expression, but whether for the purpose of excusing himself, by referring one time to spiritualities, and another time to temporalities, is both useless and impossible to determine. Bossuet says that, in using this general language, he providentially abstained from declaring a falsehood, which he would have done had he decreed that he

Is it not the principle of the Roman Catholic Church that the power which was communicated by God to His Son, our Lord, as man, and which power, as He Himself told us, had not relation to the "kingdoms of this world," the power, and the only power, which the Pope, as the Vicar of Christ, holds upon earth?—The Catholic doctrine with respect to the power which the Pope enjoys upon earth we hold to be this: that Christ, in giving their respective missions to the Apostles, instituted St. Peter as their chief, and that to him He gave the power of governing His Church. Catholics hold that the Pope is the legitimate successor of St. Peter in this same power, and that, consequently, as St. Peter enjoyed the prerogative of governing the whole Church in spiritualities, so does the present Pope enjoy the same prerogative; but by no means do we hold that any power which was conferred upon the Pope through the channel of St. Peter, who was the first Pope, gives him a direct or indirect power to interfere in temporal concerns.

They hold that the Pope enjoys that species of prerogative or jurisdiction in the Church which St. Peter possessed?—Yes; with the exception of infallibility, which St. Peter received as one of the Apostles, and which it is not certain that the Pope enjoys.

Christ Himself assumed no power in matters of a civil or temporal nature, and you, therefore, hold that He did not delegate any such power to St. Peter or to the Pope?—As our Divine Saviour came upon earth to offer Himself a sacrifice to His Eternal Father for the redemption of mankind, and not to confer upon the Church which he was about to establish any temporal power, and having instituted St. Peter and his lawful successors the governors of this Church, which is exclusively of a spiritual nature, we maintain that he never vested St. Peter or his successors, the Popes, with any other than a spiritual authority, which alone is sufficient to govern the faithful committed to their guidance.

You are aware, of course, of the proceedings of the Council of Constance with regard to John Huss?—Yes.

And that the conclusion has been drawn from them, or the imputation attempted through them to be fixed upon Roman Catholics, that that Council held that it was lawful to break faith with heretics?—I have heard these conclusions drawn sometimes.

Will you state whether you understand that that Council maintains any such proposition?—What I know from history

enjoyed *jure divino* any right whatsoever of deposing princes. I beg leave to observe, that Catholics of the present day are by no means accountable for what may have happened several centuries ago, and if Popes have acted wrongly, their misconduct is, and also has been, disapproved of by the Church.

concerning that Council is, that John Huss renewed in Germany the errors of Wickliffe, which errors were, that persons who lost grace—that is, persons who were not in a state of grace—no longer belonged to the Church, and that whatever they did was in itself bad; that consequently, when kings or sovereigns of any kind were no longer in a state of grace, as being wicked, vicious, and bad men, according to his doctrine, subjects were no longer bound to obey them. This doctrine naturally gave alarm to the Emperor Sigismund, who, in unison with the then existing Pope, had the Council of Constance convened; and, when the Council was convened, that John Huss, who was already excommunicated and already denounced as a heretic, appealed to that Council. In appealing to the Council, he was afraid of some parties in Germany which had been raised against him by his doctrine, and, in order to avoid any violence that might be offered to him, he applied for a safeguard to come to the Council, which was given to him, for the express purpose of arriving safe at the Council. He did so; and, in appealing to the Council, as I apprehend, he openly said that, if convinced of heresy at the Council, he would abide the punishments that were to be inflicted on heretics. It was decreed at the Council that he was a heretic, and I am sure that was plain enough; and, after having thus decreed, they left the rest to the secular power, saying: “We have found this man guilty of heresy contrary to our faith; we have nothing more to do with him.” Then as the doctrine which he taught and which the Council qualified with the act of heresy, and was not simply so, but also clashed with the temporal rights of the Emperor, it appears that he was consigned to the magistrates of Constance, who thought proper to burn him; that these magistrates burned him for differing from us in doctrine is by no means certain. It is generally thought that they burned him as a rebel, and not as a heretic; because, as he taught that kings who got out of a state of grace had no longer any claim upon the allegiance of their subjects, that alarmed the kings of the different States, and, in order to put a stop to the propagation of any such rebellious doctrine, they punished him with death. I cannot allow that the Council had anything to do with the burning of John Huss. As it has been said also that that Council would seem to authorise the doctrine that Catholics were not obliged to keep faith with heretics, I must deny the fact with respect to the Council, and I must assert that it never taught such a doctrine; and even though any Council—I do not speak of canonical Councils—but if any assembly of bishops were to teach such a doctrine, we would not be obliged to abide by it.

Would you not consider such conduct a horrible offence

against the law of God?—I cannot find language sufficiently strong to express my horror for such conduct. I have already stated that all Catholics believe, and at all times believed and taught, that it is contrary to both the natural and divine law, to break faith with any man.

There is a passage in one of the decrees of the Council which some people understand as favouring the notion that it is lawful to break faith with heretics; the passage is—“*Nec aliqua sibi fides de jure naturale, divino et humano fuerit in prejudicium Catholice fidei observanda;*” are the Commissioners to understand that that passage means only an engagement entered into to the prejudice of the faith, as if a Christian Protestant of this country entered into an engagement with any of the French Atheists, thirty years ago, to join with them in endeavouring to subvert Christianity, that such an engagement, being to the prejudice of the faith, would have been an unlawful engagement, not because it was entered into by a person not of the faith, but because it was in itself a sin?—From the passage referred to, it can only be deduced that the Council was of opinion that no temporal power which the Emperor or any other person might possess could lawfully deprive the bishops there assembled of the right of pronouncing in matters of faith; and they assert that no contract entered into in prejudice of Catholic faith is binding on the contracting parties, not because they or any of them might happen to be heretics, but because such a contract, having an illicit object, would be null and void in its inception and from its own nature, as no contract or promise can or ought to be a bond of iniquity.

Supposing a Roman Catholic were to enter into an engagement with an infidel to overturn Christianity, as far as he could, you would, of course, hold that such an engagement was void in its inception, not because a contract entered into with an infidel was void, but because any contract to do an act in itself immoral and unjust is void in its inception?—I consider that any such contract would be null and void for the reasons already adduced, that is, not because it would be entered into with an infidel, but as being sinful in its very essence; it would be more conformable to reason and religion to rescind than to observe it.

Supposing, therefore, that the Emperor really meant to enter into a contract with John Huss that the Church should not be allowed to pronounce upon the question of heresy, inasmuch as the Church considered that she had a right so to do from God, the Church would consider that such a contract was in its nature void?—Most undoubtedly the Church would not exceed the limits of her rights by pronouncing that such a contract was by

no means binding, but, on the contrary, to be considered as an abomination in the sight of God.

Supposing that the Emperor had entered into a contract with John Huss that the Church should not declare that heresy which really was heresy, would you not consider that that contract was a void contract?—If the Emperor had entered into any such contract, he would have encroached upon the exclusive rights of the Church, and, in that case, the Church would have the power to pronounce that the contract was illicit and void.

Do you understand that the passage of the Council which has been referred to means what you have stated last?—I do.

Will you have the goodness to read from the Tract de Ecclesia, p. 320, the passage beginning with “sacrosancta”?—“Sacrosancta Synodus, etc. . . . quia non-nulli nimis intelligentes aut sinistrae intentionis vel forsan volentes sapere plus quam oportet nedum regiae magistrati, etc. . . . et quod decuit regiam magistratem.” (*Vide Delahogue, Tr. de Ecclesia.*)

Will you have the goodness to state in what sense you understand that passage?—After reading that passage, I have nothing to change in the substance of my former answers, because, as I have already stated, the Church claims the exclusive right of judging in spiritual matters, and in exercising that right she by no means interferes with the right she allows in secular princes to judge in secular matters; and, therefore, in the same manner as the Council would not pretend to interfere with the rights of the Emperor in any temporal concerns, in like manner does it insinuate, in the words just quoted, that the safe-conduct granted by the Emperor to John Huss could not licitly interfere with the rights of the bishops, or prevent them from judging and condemning the abominable doctrine of that heresiarch; I must add, that many critics doubt the authenticity of this canon. It was not published for many years after the Council had been held, nor is it found in any of the first editions of the acts of that assembly.

You are aware that it is necessary to put the questions by which you have been interrogated for the purpose of giving to you, who hold so important an office in the College of Maynooth, an opportunity of distinctly stating the Roman Catholic faith upon the matter to which the question referred, and not at all with the view of imputing to you the holding of any of those doctrines which you disclaim upon oath, and from holding which Roman Catholics have been publicly acquitted even by persons whose political opinions may be considered as opposed to them?—I feel pleasure in answering any question that may tend to make known the honest but sometimes misrepresented principles of Catholics.

You have spoken of the Bull “Unam Sanctam”; do you consider that that Bull asserts the right of the Pope to interfere in temporal as well as in spiritual matters?—I repeat what I have before mentioned in answering another question regarding that Bull, that though the Pope might seem to assert that he enjoyed *jure divino* the right in question, still he never *defined* or *solemnly decreed* anything to that effect.

We are now going to suggest a passage to you from that Bull for the purpose of your considering it at your leisure, and after such consideration giving an answer to the preceding question. The passage, as they conceive it to stand, is this: “Certainly he who denies that the temporal sword is in the power of Peter but ill attends to the word of our Lord, when He said, ‘Put up thy sword into the sheath;’ therefore both (to wit, the spiritual and material sword) are in the power of the Church; but the latter is to be used for the Church, the former by the Church; the former by the instrumentality of the priests, the latter by that of kings and soldiers, but according to the order and sufferance of the priest; but one sword should be subjected to another, and the temporal authority to the spiritual power?”—The words referred to, if understood in a spiritual sense, will by no means prove that the Pope assumed the right *jure divino* of interfering with temporalities; for it is perfectly true that in spiritual matters the material sword ought to be subject to the spiritual sword; that is, it never should defend any cause opposed to the law of God, of which law the Church, and the Pope as Head of that Church, has the right of judging. But if Pope Boniface, in the Bull “Unam Sanctam,” did really assume *jure divino* the right of interfering in the temporalities of princes, we hold that he erred, and for that error he alone is answerable.*

Could you put the Commissioners in the way of procuring a view of the Bull “Unam Sanctam?” It is found in a work called the “Bullarium Romanum;” but probably the work does not exist in this country.

Have you ever seen that work? I have seen it, but have not read it all, as it consists of nearly 100 vols. in folio.

* The Pope has the right, *jure divino*, to interfere in *mixed questions*, i.e., questions partly spiritual, and partly temporal. In asserting so much the Pope would assert the truth, and he has asserted it in the Bull referred to, in language perhaps too vague and general, but certainly not erroneous.

Dr. O’Higgins must have understood the word “TEMPORALITIES” to signify things *PURELY and exclusively temporal*, having no spiritual or moral aspect; of which there are very few. Of such the Pope did *not speak, could not speak*, and therefore did *not err*. The hypothesis of the Pope teaching error in so solemn a document is impossible, and as such should not be answered at all.

✠ JOHN HEALY,
Coadjutor-Bishop of Clonfert.

The Bulls which it contains must be extremely numerous? It contains all the authentic Bulls of the several Popes.

Published by the authority of the Holy See? I cannot say by what authority it is published, but I know it exists in the public libraries of Rome.

The Commissioners then understand that the question about the Bull "Unam Sanctam" stands over for an answer until a reference shall be had to the text of the Bull itself? Independently of a reference to the Bull, and without meaning what I now offer as my ultimate answer and explanation, I think that when he says that both the temporal and spiritual swords are in the power of the Pope, that he means certainly, first, that the spiritual sword is so in a direct sense, as the Pope has the power of expounding the Word of God, and determining matters of faith and governing the Church; and that in an indirect manner also the temporal sword ought to be in the power of St. Peter; for example, if a sovereign were about to make war, and he had any qualms of conscience about the war, whether it was just or not, and if he had thought proper to apply to the Pope, and put him in full possession of the circumstances that led him to make that war, if, then, the Pope considered that he had not sufficient grounds for making war, and that he would commit an act of injustice in making that war, the Pope would be authorised to give him an advice not to do it; but that would not be by the Pope interfering directly in temporal concerns, it would be merely acceding to the application that might be made to the Pope. Though I do not give that as my answer upon the subject, even that would be enough to explain the difficulty, because in such a case the temporal sword would in no degree be subject to the spiritual one, inasmuch as the advice of the Church might sway the intentions of any temporal prince.

Was not the Bull "Unam Sanctam" issued, not in answer to any advice sought for by the French king, but in collision with his interest and against his will? I did not mean the answer I have just given as my ultimate answer, but I said that even that answer might suffice.

Were we to understand you as meaning by a former answer that you conceive that it is now morally impossible for the Pope to issue Bulls conflicting in any manner with the temporal rights of princes? I consider that in the present state of things the Popes will not knowingly issue any Bulls to infringe on the temporal rights of princes.

Since that period do you consider that that change, if it be a change, in the practice of the Popes has arisen; the question assumes that a time has existed in which Popes did feel at liberty knowingly to issue Bulls that did conflict with the tem-

poral rights of princes? I consider that, for a long time, no Pope had assumed any authority that would infringe upon the temporal rights of sovereigns.

The question is, what is your conception as to the length of that time of which you speak in your last answer; is it half a century, or one century, or five, or what other length of time? Granting that at any period Popes assumed that power, at least for several years they have put forth no such pretensions.

We wish to know what is your general impression upon the subject; we do not seek to fix you to any limited time; do you conceive that within the last century that right has been assumed? Being on oath, I feel unwilling to mention any precise number of years.

You have spoken of the Lateran Councils, to which it has been imputed that they assumed the right of deposing monarchs under certain circumstances; do you not conceive that these decrees, whatever they may have been, expressed the principle of the Roman Catholic Church at the time the decrees were made, that is, the principle that in a possible case a Council, however constituted, might depose a king? I consider that the Councils referred to, by no means expressed the principle that any Council had the power from God of deposing a king.

Are we misinformed or in error in supposing that in the 27th capt. of the Third Council of Lateran there is the following passage:—"That all those who are in any way bound to heretics should consider themselves absolved from all allegiance or obedience due to them as long as they persist in their iniquity?" I have observed in a former answer that the enactments of that Council, inasmuch as they regard heretics, are to be considered as parliamentary decrees emanating from princes or temporal lords, who, in unison with the bishops, decreed temporal punishments against the Albigenses, the Valdenses, and other heretics, who not only erred in matters of religion, but also committed excessive cruelties on those who rejected their principles. As the accuracy of this statement can be ascertained by consulting authentic history, I see no reason for concluding that the Council assumed any right of interfering in temporalities.

Will you point out what you consider to be an authentic text of the canon of the Third Lateran Council, also the Fourth Lateran Council, also the Council of Constance, to which you have referred respecting John Huss. The Commissioners have received from the Library of Maynooth a book entitled "*Binnii Concilia*," in four very large vols., and they presume that the canons of those Councils will be found in those vols.? I understand that some of the canons referred to are not found in the vols. just mentioned.

Can you state the name of any author who is considered by Roman Catholic authorities to have stated the texts of the canons of the councils correctly? Bini, or Binus, has given an edition of the councils in four vols., in folio; Richard has given an analysis of them in five vols., quarto; Harduin has also given a collection, consisting of twelve vols., in folio; but I believe that the most esteemed collection of the Councils is that published by Labbe, in seventeen vols., folio.

Were we to collect from a former answer which you gave, that it is your opinion that the things handed down by tradition in the Roman Catholic Church were originally revealed by God? Undoubtedly.

All matters comprised in the traditions of the Church? I mean to say that any tradition on which we found an article of faith must have had its origin in divine revelation; for example, that children recently born may be baptized, we hold by Tradition, not by Scripture; and we hold that the truth has been handed down to us, because it was revealed to the primitive Christians.

Could you furnish the Commissioners with any definition as to the power of the Pope in spiritual and temporal concerns, such as they could apply to any case that might arise of doubt as to which class any particular subject matter might belong? I think that it is a fair statement to say that the Pope has received from God, as Head of the Church, the power of governing that Church in spiritualities, and I am sure that this notion, well established, would direct any Catholic, or any public person, as to the application of the Pope's particular decrees; for, if we find that a Pope issue a decree which would seem to go beyond that general right which he received of governing the Church, we should conclude that he exceeded the bounds of the authority given to him by God.

Do you not conceive that an occasion may arise in which it might become matter of grave and serious doubt whether the case referred to spiritualities or temporalities? Will the Commissioners have the goodness to put such a case?

Particular cases may be put hereafter; the question at present is, whether you can suggest any general rule? If it is meant to ask whether it is possible in the nature of things that the Pope in his particular mandates should clash with the temporal rights of a sovereign, I think the answer has been sufficiently given on a former occasion, but if it is meant otherwise, I do not understand what is meant.

The question is whether any general rule can be laid down, any principle suggested, any test, any criterion by which it might be decided whether the subject matter of a Bull relates to things spiritual or temporal? I can conceive no difficulty in

answering whether any particular Bull relates to things spiritual or temporal. The only necessary qualification for this purpose is to understand the Latin language, in which those documents are generally written; and by giving the words their natural meaning it is not difficult to understand whether they treat temporal or spiritual concerns. But if the meaning of any phrase should seem ambiguous, we should take them rather in a spiritual than a temporal concern, as we hold that the Pope, out of his own dominions, has no right to temporal interference.

You have spoken of a work called the "Bullarium Romanum," have you seen another work, being a collection of the Bulls of Benedict XIV., issued in the middle of the last century, in four folios, edited by himself, and to which he has written a preface, and which was printed by the types of the College of the Propaganda, as is stated in the preface, by the orders of the Pope? I know there is a work of that nature called the "Bullarium of Benedict XIV."

Did not the Pontificate of Benedict XIV. occupy the middle of the eighteenth century? It did.

What do you understand by the term "the Royalties of St. Peter," as expressed in the oath taken by a Roman Catholic Bishop? The term "Regalia Sancti Petri" as expressed in the oath taken by Roman Catholic Bishops, mean the temporal honours, possessions, and prerogatives of the Pope in his own dominions. They are taken in the same sense as the "Patrimonium Sancti Petri." This is the meaning attached to those words by Van Espen, Galinger, and all other canonists.

Did you ever hear the words employed at Rome, "Regalia Sancti Petri?" I may have heard them there, but I cannot say at present whether I heard them more frequently used in that city than elsewhere.

In the *Tractatus de Ecclesia*, p. 149 and following, we find these words: "Ecclesia dispersa est infallibilis. Probatur 1° ex S.S., 2° ex Traditione, 3° ex praxi Ecclesiae," will you be so kind as to express your view of the meaning and extent of that proposition? Catholics maintain that the Church enjoys the precious gift of infallibility whether dispersed all over the Christian world or represented in a General Council. Christ was pleased to confer this privilege on His Church which he acquired by His own blood, in order that she might be able to preserve pure, to the end of time, that faith which He established, and to guide men in matters of eternal moment, that they might not be carried away by every wind of doctrine, as too many are at the present day, who prefer their own judgments to the decisions of the Church, and consequently run into those absurdities which

disgrace Christianity and common sense. By virtue of this infallibility of the dispersed Church, she cannot allow any error in faith to taint the majority of her children, and in consequence of this same infallibility, some Bulls of the Popes may become articles of Catholic faith by receiving the tacit consent and approbation of the Church.

In what manner has the Church in its dispersed state the opportunity of confirming tacitly or by consent? The Pope, for example, may issue a Bull concerning some new doctrine, and declare to the Universal Church that this doctrine is heretical; and after this decision is made known to all the bishops, or a majority of the bishops of the world, if they receive his decree without reclaiming, within a reasonable time, they are supposed to have consented, and it becomes of faith that the condemned doctrine is heretical; the same principle is applicable to the decrees of Councils of whose œcumenicity there might be any well-founded doubts. In a word, any doctrine, either of a particular Council or Pope, may become of faith in the manner just explained.

That is unless there was a positive reclamation against it on the part of the bishops? Yes; it must be recollected that it requires a considerable time, a time morally sufficient for the bishops to reclaim if they thought proper.

Are we right in supposing that if the Pope pronounces his judgment upon a matter of faith, and that is made known to the Roman Catholic world, and the bishops, or a majority of the bishops, within a reasonable time, do not reclaim against it, the judgment of the Pope in that respect is infallible? In that case the decision given is infallibly true, not as coming from the Pope, but as having received the approbation of the Church.

Are we to collect that it is not your view that it is not an article of faith with Roman Catholics that the judgment of the Pope pronouncing upon a matter of faith is infallible, unless it becomes confirmed as you have described by the tacit assent of the dispersed Church? No matter in what manner or under what circumstances the Pope may pronounce on matters of faith, though we treat his decision with much respect, still without the approbation of the Church either represented in a General Council or in its dispersed state, it is no article of Catholic faith to believe that his judgment is infallible.

The oath of allegiance states very properly that it is an article of the Catholic faith that the Pope is infallible, but you see there is a clear distinction between its being a necessary article of faith that he is infallible, and the matter-of-fact that Roman Catholics do, very many of them, believe him to be infallible. We wish to ask you whether you have any doubt that a great proportion of Roman Catholics do believe him to be

infallible when speaking *ex cathedra* in matters of faith before any positive or tacit consent of the Church has been given? I have no doubt that there are many Roman Catholics who hold that the Pope when he solemnly pronounces on matters of faith *ex cathedra* is infallible.

You have stated that in those instances in which Popes have assumed or endeavoured to exercise a right of deposing kings, or otherwise interfering with temporal rights, they have not stated their *jus divinum* as the ground of such assumption or exercise; have they in those instances to which you refer, or in any instances you can mention, stated, or does it appear clearly from the Bull or Decree what the ground was upon which they claimed the exercise of such a right? In my answers I granted that some Popes may seem to have claimed a right *jure divino* of interfering with temporal concerns; but I must now repeat what I then stated, that in no instance did they solemnly decree or require the faithful to believe that the *jus divinum* was the ground of the right which they have assumed.

Is it not an undisputed doctrine of the Roman Catholic Church that the Pope's power in what is purely spiritual is co-extensive with that which was committed to St. Peter by our Saviour? As Catholics believe the Pope to be the legitimate successor of St. Peter, who was Chief of the Apostles, they also maintain that in matters of a spiritual nature his power is commensurate with that of St. Peter, and that he enjoys, as the Prince of the Apostles did, the power of governing the universal Church. Catholics, however, do not attribute to the Pope that infallibility which St. Peter enjoyed as an inspired writer and immediate Apostle of Christ.

Is it a point of doubt to that extent, and in that particular case, whether the Pope's power is commensurate to that which was entrusted to St. Peter? In spiritual matters, with the exception just mentioned, I have no reason to doubt that the Pope has equal power in governing the Church.

In what doctrine or decree of the Church is the exception made with respect to the infallibility of the Pope not being conferred along with all other spiritual jurisdiction? I am not aware that it is made in any decree of the Church.

Are we to infer, therefore, that the jurisdiction vested in and continued with the successors of St. Peter, was not in all points the same as that which he received? I mean to say that with the exception I have already stated, that is, the point of doubt respecting the infallibility of the Pope, he enjoys the same jurisdiction in spiritual things as God was pleased to confer on St. Peter, because he has in fact the same necessity for it; as he, like St. Peter, governs the Church.

But at the same time that he is liable to err in the exercise of that jurisdiction? Some divines hold that he is liable to err in every shape; other divines hold that when he speaks *ex cathedra*, that is as the universal Pastor of the Church, and defining matters of faith, in such cases he is infallible.

Those who hold that he is liable to err may therefore conceive that a particular Pope may, in particular instances, have assumed a power as belonging to him in spirituals, which in fact is not a power in spirituals but in something else? Those who hold that the Pope is fallible must hold, as the natural consequences of their opinion, that by possibility he may assume even in spirituals a right which would not belong to him, and on such occasions would be liable to the correction of the Universal Church.

In case a Pope should therefore decree a particular article of doctrine as being an article of faith to be received by all Catholics, is it still competent for the individual members of the Church, without heresy, to consider whether that is a doctrine of faith? When the Pope proposed any doctrine to be believed, every individual may, without incurring heresy, examine the truth or falsehood of such doctrine, until it receives the approbation of the Church, but this once obtained we are no longer to hesitate in believing it.

You have said that the power committed to St. Peter and his successors was of the same nature, and over the same subjects, as that which was exercised by our Saviour himself when upon earth; and that this is to be discovered from the revealed Word of God; is it competent, therefore, for a member of the Roman Catholic Church to consider whether the power or superintendence or jurisdiction exercised by a particular Pope is conformable to Scripture or not? When a Pope issues a Bull, no matter what that Bull may regard, a Catholic, without incurring the note of heresy, may examine whether the Bull in such case acts conformably with the Scripture or not; but if it be confirmed by the tacit consent of the Church, a Catholic would be no longer at liberty to doubt of its truth, if it regarded faith.

Would it be competent for him to examine whether it regarded faith or not? Before the consent of the Church determined it to be of faith, he might freely discuss its merits; but afterwards he might merely examine it, however, not with an intention of dissenting.

When you stated that our Lord left to St. Peter, and through him to the Pope, only such power as our Lord Himself exercised, your answer had reference to a question whether he gave him power over the temporal concerns of men, but you did not thereby mean to say that our Lord gave to St. Peter

and to every successive Pope the divine principle which animated Himself? No; I could not be presumed to give such an answer?

You hold as all Christians do that our Lord Himself could not err or sin in any respect? No doubt; as I believe that our Lord is God as well as man, I must have very wrong notions of the divinity if I admitted that he could either sin or err.

You do not mean to say that he meant to give any such power to St. Peter or to his successors, but only to say that he did not extend any power to them beyond the power he exercised Himself? Certainly.

Roman Catholics and members of the Established Church, and all who hold the divine inspiration of the Sacred Scriptures, understand that the Apostles, each and every one of them, in propounding the faith was infallible? Undoubtedly.

But it has never entered into any person's mind, therefore, to consider that every bishop, who is held in every church which has bishops to be a successor of the Apostles, to be infallible? I stated at an early stage of the examination that each of the Apostles immediately received the gift of infallibility from God, and I also stated that it was a matter of great doubt whether that infallibility, even when pronouncing on matters of faith, devolved upon the Pope. I never asserted that the same infallibility devolved upon other bishops.

The Roman Catholic doctrine with respect to the perpetual infallibility is rested upon the passage of Scripture where our Lord promises to be with His Church to the end of the world? That is one of the passages brought forward to prove it.

That is understood to be a promise given to the whole Church? Our Lord's promise of being in a special manner with His Church. The text is, "Go teach all nations, and behold I shall be with you to the end of time." This promise was made to the Apostles in as much as they were teachers or doctors, and as they were not to continue in that capacity to the end of time, the divine promise must have included their successors. Therefore, Christ promised to be with the Apostles and their lawful successors for ever; but it cannot be supposed that he would thus be present with any body of men who could teach errors in matters of eternal importance.

Roman Catholics in holding that the Pope is infallible attribute infallibility to him, not upon the principle that infallibility was given to each of the Apostles, but upon the principle that infallibility was given to the Church, and that he represents the Church? The Catholics who hold that the Pope is infallible, by no means maintain that he enjoys that gift as the mere successor to an Apostle, but because he succeeds to St. Peter

who was the Prince of the Apostles, and that he, like St. Peter, was promised it, and needs it in the government of the Universal Church.

Considering that St. Peter was the supreme Head of the Church, and that he was to have a successor who was also to be the supreme Head of the Church, they hold that that attribute of infallibility was to be transferred to his successors, though not to the successor of any other of the Apostles? Those who do hold the infallibility of the Pope maintain it on that ground.

Will you state the nature and extent of the University of Rome which you mentioned in the early part of your examination? The University of Rome is a large building for the purpose of admitting a great number of students to lecture; but, as far as I am aware, no professor or student lives in it. The different sciences are taught by a great number of learned professors, and I should think that the students amounted to nearly 2,000. I cannot, however, state with accuracy what the precise number may be.

Do the students reside in the colleges of Rome? The ecclesiastical students chiefly reside in colleges; the others may reside where they think proper.

There are several colleges in Rome that receive students, are there not? There are several colleges that receive students.

Are the students in those colleges all more or less in the habit of attending the lectures given in the University? Not all.

Was the college at which you were in Rome an Irish College? No; it was an Italian College.

Is there an Irish College in Rome? There was no Irish College in Rome in my time; there were some Irish convents.

Were all the inmates of the college of which you were a member intended for the ecclesiastical profession? Some of them entered merely to receive a secular education; but it sometimes occurred that those persons embraced the ecclesiastical state afterwards.

Were you in priest's orders when you were in Rome? I was; I had received priest's orders in Paris, where I had also completed my studies before going to Rome.

Is there an Irish College now in Paris? There is.

Have you any means of knowing the number of students that may be in it at present? I can by approximation tell the number; probably there are now sixty or upwards.

Are the greater part of those intended for the Roman Catholic ministry in this country? They are all intended for it, as far as I am aware.

Are you aware of the particular reason that has induced those individuals to prefer resorting, at what may be supposed

to be an increased expense, to Paris for education rather than going to Maynooth? I cannot answer for the individual motives of those persons; but I think it may be presumed that some go to acquire a knowledge of the French language, which they could not so perfectly acquire in Ireland; others may be desirous of seeing strange countries, and they may have other motives of which I am not aware.

Are the majority of the inmates of the Irish College at Paris in priest's orders? When a student becomes a priest he is obliged after a very short time to leave the college; because the nature of the establishment excludes priests; but there may be many in deacon's orders.

Is the rule of discipline in general as strict in the Irish College in Paris as it is at Maynooth? I am not perfectly acquainted with the system of discipline at Maynooth; but as far as I have been able to observe I think they are pretty much the same.

Is the difficulty of going forth from the college as great in Paris as it is at Maynooth? The way of going out into the city from the college is to apply to some competent Superior; he examines the motives that the student sets forth, if he considers them reasonable he allows him to go out; if not he obliges him to stop at home.

Do they in fact go into the city without that permission? I am not aware of what abuses may occur; but if a student went to the city without permission he would be considered as transgressing the rule.

What is your own experience as to the matter of fact upon that subject? I cannot state that I have ever known any student to go to Paris without asking permission.

Are the professors in the college generally French or Irish? The professors are sometimes Irish and sometimes French.

By whom are they appointed? By the President of the College.

Who appoints the President of the College? The President receives his ultimate appointment from the King of France.

Who recommends him in the first instance? I am not aware what recommendation any President has received to be appointed.

Is there no rule that his appointment is to commence with any person other than the King of France? If the King of France wishes to act absolutely, he might appoint to the Presidency of the College an Irish ecclesiastic that he may judge fit for the situation; but it is my belief that he does not appoint anyone who is not recommended by some clerical authority in Ireland.

Are we to understand that it is an Irish ecclesiastic, as dis-

tinguished from a French ecclesiastic, that must be appointed? No doubt.

Does the course of education in the University of Paris differ materially from that at Maynooth? It is natural to suppose that in Maynooth, where its different professors, according to the present system, are all paid by the College, they cannot be in so great a number as in the University of Paris, where they are most liberally paid by Government; and in this respect the course of education is much more extensive in the University; but if I am asked as to the relative merits of the professors of both establishments, I can only say that I am not sufficiently acquainted with the gentlemen of Maynooth to institute a comparison. I must observe, however, that the encouragement given by the Government to the professors of Paris is a powerful motive why they should retain their professorships for a long time, and, consequently, become clever in their respective departments.

What number of years do they remain in the University of Paris? The ecclesiastical part of the University of Paris has not been in its splendour for some time. I understand they are now re-establishing it, and what number of years they may require students to remain I am not aware of; but as to the secular portion of the University a student stops there as long as he thinks proper.

Do you think it possible that the faculties of the young men would enable them to comprehend a wider range of study in five years than that which is laid down at Maynooth, according to the present system? I think that if the question is put with respect to clerical education exclusively, Maynooth affords sufficient opportunities to a young man; that better opportunities are afforded in foreign universities, I believe, is generally allowed.

Do you think it would be possible to comprehend more than is comprehended in Maynooth in that time? I think that the system of studies in Maynooth is such as to require very close application from the students to comprehend the matter that is to be studied within the prescribed time.

Are the regulations with respect to silence the same in the University of Paris as in Maynooth? The University of Paris is a very extensive establishment, it is not confined to any particular house or building—it comprised all the royal institutions for education in France; hence I would require to know the particular discipline of all those institutions before I could answer the question.

Are the young men educated for the clerical profession in France subject to the same discipline with regard to the observance of silence as they are in Maynooth? The clerical

students who attend lectures at the University of Paris generally reside in colleges, and in those establishments they are obliged to be equally observant of silence, during study hours, as the students of Maynooth.

Do the students of the Irish College at Paris attend the lectures in the University? The Clerical University, properly speaking, is not yet organised, and hence they have not yet an opportunity of attending; but still there are lectures delivered by way of continuation of the ancient Sorbonne, and I believe they sometimes attend those lectures.

When you were in the Irish College did you attend any lecture given not in the College, but in the University? Whilst I was in the College I never attended any lectures given in the University on clerical subjects; but I attended them before going there.

Speaking of the times before the Revolution, was it the habit of the students of the Irish College to attend the lectures given in the University? It was usual with some of them to attend.

Are the two buildings near to each other? They are convenient to each other.

Had the students of the Irish College any lectures of their own distinct from those delivered in the University? After attending the lectures in the University when they came home there was another professor whose business it was to see that they had well attended to the lecture at the University, and to make them account to him for the duty of the day.

Was their attendance upon the lectures in the University confined to the lectures in Theology, or did it extend to the lectures in Mathematics and Natural Philosophy and other subjects? I should think it extended to all.

When you were in Paris were there lectures delivered in the University upon Natural Philosophy? There were.

Was it the habit of the students in the Irish College to attend upon those lectures? It was not habitual with the students to go, but I sometimes went myself.

Can you form any opinion as to the probable number of students in the University of Paris itself? As the University of Paris comprehends the schools of Law, Medicine, and Theology, and many other departments, probably there may be five or six thousand; I should think there is at least that number.

Are there any students or professors living in the building which is denominated the University? There is no one building denominated the University in Paris; but that portion of the University which was called Sorbonne—and which is a very extensive building—formerly lodged the professors; whether they live there now or not I cannot say.

Do the majority of the students who attend the lectures in the University live in colleges? Those who attend the clerical lectures in the University with very few exceptions always live in colleges.

May any stranger casually resident in Paris attend the University? In Paris, as well as every other part of the Continent where I have been, strangers are admitted to attend lectures with as much facility as natives are.

Are they required to pay in such cases? They are required to pay nothing unless they wish to graduate, and at the time of receiving degrees there is a trifling expense to be incurred to pay the clerk who writes the diploma, etc.

Who is the lecturer in Natural Philosophy in the University of Paris? In my time it was M. Thenard, and there was another, M. Biot, who is now dead.

Have they very fine collections of specimens and apparatus and machinery for the purposes of the lectures? The machinery is not very extensive, if compared with the numbers who attend; but they have got machinery.

Is there any recourse had to the Museum of the Jardin des Plantés by the lecturer? There are public lectures given in the Jardin des Plantés by M. Cuvier.

Is that by him as a professor of the University? I am not aware that it is; I should rather think it is not; for I recollect that Abbé Haué also gave lectures on Mineralogy, and I know that he did not belong to the number of professors of the University.

Were there any printed class books of Theology employed in the Irish College in Paris? The class book of Theology employed in my time was Bailly.

Is it the same Bailly's "Theologia Moralis" as that employed at Maynooth? The very same.

Does Bailly's printed treatise include Dogmatic Theology? It includes both Dogmatic and Moral Theology.

At what time did Bailly live? He has been dead now about seventeen or eighteen years.

Do you know from what books principally Bailly extracted his course? He extracted from the Holy Fathers, from existing Theologians, from Councils, and other sources.

Did he form his work chiefly out of the works of particular theologians in preference to others? I am not aware that he followed one author more closely than another.

Do you know to what part of France he belonged? I believe he belonged to Dijon.

Was it not the habit of the French University for the professors to deliver their lectures from written memoranda and

not from printed books? All the clerical lectures that I attended in the French University were not delivered from such documents; they were delivered by the professors, probably after having consulted different authors on the subject.

Were they delivered *extempore*? They were delivered without the assistance of any written memorandum.

Were the students expected to prepare themselves through the medium of any particular printed books for the subject matter of those lectures? As the students who came there were from different colleges each student prepared himself, probably, by the class book used in his house; however, he was at liberty to consult other authorised authors.

Was the mode of delivering public lectures the same in the University of Rome as you have just described to be adopted in Paris? In my time at the University of Rome our clerical professor dictated from a written document; but I understand the present Pope has abolished that method, and requires the professor to confine himself to an exposition of some authorised class book; the professor studies his matter, and whatever point he considers difficult he verbally explains to the students.

Will you describe the nature of any lectures that may have related more particularly to the Scriptures in the Irish College in Paris? Was there a professor of Sacred Scripture? There was one of the gentlemen of the house, the Vice-President, who explained the Scriptures; I did not attend his class, and I cannot say what his mode of explanation was, but I presume that he consulted the authorised commentators, and gave out the substance of what he read.

Was there a professor of Sacred Scripture in the University of Rome? Yes.

Can you describe the general nature of the course of his lectures? He explains and marks out for the students a certain portion of Scripture, and in a succeeding class he both interrogates the students and explains the difficult passages.

What part of the Scripture does he principally select for the subject of the exposition? He explains the whole Bible, perhaps not beginning with Genesis, but I believe he omits no part.

Are all the divinity students of Rome required to attend his class? I do not know if there is any particular obligation, but I know that most of them attend.*

* Living as we do in the light that comes from the decrees of the Vatican Council, the *spirit* and *tone* of this very able "evidence" will doubtless appear objectionable to many; but I would ask such persons to reflect upon the period and circumstances in which it was given; that the Professorial Staff at Maynooth in those days largely consisted of French Refugees, and that Dr. O'Higgins himself had passed most of his previous days in French Schools and Universities.

The Tithes' Agitation was a burning question in Dr. O'Higgins' time. He took an active part in it. His views and those of the Ardagh Clergy, regarding it are partially expressed in the following resolutions and memorial, which were drawn up by the bishop himself:—

Resolved:—"That the paying of tithes, as they are now appropriated in Ireland, being contrary to reason and religion, it is the imperative duty of every sincere Christian to suffer any persecution—even death itself—rather than willingly acquiesce in their payment."

Resolved:—"That any landed proprietor who may be so iniquitous and mean as to assist in the exacting of tithes from his own impoverished tenantry, must be held in abhorrence and contempt by every man of independence or principle."

Resolved:—"That the people of Ireland have established a lasting claim to the gratitude of the Protestant Bishops and Parsons, by *merely ceasing* to pay tithes, and thus generously resigning their natural and undeniable right to compensation for past rapine."

Resolved:—"That Daniel O'Connell, whom we look upon as the greatest and best man in the civilized world, continues to command our unbounded admiration, and to enjoy our fullest confidence; and that we shall always be prepared to support him—despite his unjust opponents, be they who they may—with our purses and all our energies, in his glorious pursuit of liberty and justice for Ireland."

To the Right Honourable and Honourable the Knights, Bur-
gesses, and Citizens of the United Kingdom of Great
Britain and Ireland in Parliament assembled, the Petition
of the inhabitants of the Parish of Shrute, in the County
of Longford,

Most Humbly Showeth:—That, in common with their fellow-countrymen, your' petitioners feel themselves deeply injured and degraded by the baneful operation of that un-Christian impost called Tithes. That the levying taxes both on the property and on the industry of a populous and impoverished nation, for the unnatural purpose of maintaining a few useless persons in luxury, and furnishing them the means of calumniating the religion of the many, as the Irish Parsons generally do, is in the opinion of your petitioners contrary to reason and Christianity; and cannot, therefore, be made by any human enactments binding on the consciences of Christians. That, consequently, your petitioners feel a religious abhorrence for the direct or indirect payment of Tithes; and most humbly,

but most earnestly, pray your honourable house: that, for the furtherance of justice, the benefit of society, and the glory of God, who is daily outraged by the cruel practice of exacting Tithes in Ireland, you will, in your justice and wisdom, abolish them for ever in this country—apply the Church lands for the maintenance of the poor and other exigencies of the State, leaving the Protestant bishops and parsons to live in a Christian-like manner on the voluntary oblations of those who may require or value their services. And your petitioners, as in duty bound, will ever pray.

The Bishop and most of the petitioners died before the passing of the Disestablishment Bill was accomplished. It was given, not through a sense of justice, but through fear and compulsion, and after much public disorder and confusion.

THE RIGHT REV. DR. KILDUFF

succeeded to the Sees of St. Mel and St. Kieran. He was born on the 11th Nov. 1820, of highly virtuous and wealthy parents, at Bushfield, St. Mary's Parish, Athlone. Having received his primary, and a portion of his intermediate, education in a classical school, conducted, at that time, by an able and efficient teacher, who was under the direction and patronage of the late Very Rev. Kieran Kilroe, P.P., St. Mary's, Athlone, the youthful and promising Kilduff was sent to St. Vincent's Seminary, Castleknock. He entered that College on the 1st day of Sept. 1838, and in two years after, having graduated in the Humanity and Rhetoric classes with great distinction, he was sent to Rome, and was enrolled there, on the 15th Sept., 1840, as a student of the Irish College. He remained there for the period of eight years, one month, and twenty days, and was during that time engaged in the study of Rhetoric, Philosophy, Sacred Theology, and the Scriptures. His masters were some of the most celebrated scholars amongst the members of the illustrious Order of the Jesuits. On the 12th March, 1842, he received the clerical tonsure, and on the 15th November, 1846, the four minor orders. On the 8th December, 1846, he received sub-deaconship, and on the 19th of the same month and year he was promoted to deaconship.

On the 11th June, A.D. 1847, he was ordained priest, and on the 29th June, 1853, he was consecrated Bishop of Ardagh, being only six years a priest, and aged thirty-two years, seven months, and eight days. He was called the "young Bishop," and justly so; for we have no other instance, so far as I know, of any Irish prelate having been raised to the episcopacy at so early an age. To find a similar case we must go to other

countries and other periods and different circumstances in the history of the government of the Church. That his appointment was most fortunate and fruitful, subsequent events will clearly show.

After his elevation to the priesthood, but before his consecration as bishop, he remained at Rome by the request and advice of Dr. Cullen, Rector of the Irish College, to teach the alumni of that seminary Moral Philosophy. For sixteen months he discharged the duties of professor with great energy and effect. On the 4th November, 1848, he left Rome and came to Paris and entered the House of Missions of St. Vincent de Paul, St. Lazar, Rue de Sevrès, where he remained for five months. During that period he acquired a great facility in speaking the French language. About the end of April, 1849, he left France and came to Ireland and joined his old friends the Vincentians at Castleknock, where he was appointed Professor of Rhetoric and the Sacred Scriptures. In the discharge of the duties of that important office he was engaged for one year, at the end of which he expressed a wish to go with the fathers and give Missions to the poor in different parts of the country. In that meritorious and laborious occupation he continued during the remaining period of his sojourn with the Vincentians, whose vows, he himself tells us, in his Autobiography, he *never made* although frequently invited to do so. The Sees of Ardagh and Clonmacnoise having become vacant by the death of Dr. O'Higgins, an election was held at Ballymahon, and the parish priests nominated the Very Rev. Dr. Dawson as dignissimus, Dr. Smyth, P.P., Ballnahown, dignior, and Dr. O'Beirne, dignus.

In some months after, to the surprise of many, and especially of Dr. Kilduff himself, the Pope appointed Father Kilduff Bishop of Ardagh. Dr. Kilduff used his best influence to escape the burden, but was unsuccessful. He was told it was better for him to regard the voice of Rome as the voice of God in his regard.

CONSECRATION OF DR. KILDUFF.

The solemn rite of consecrating this pious and amiable prelate was celebrated on Wednesday the 29th June, Feast of SS. Peter and Paul, in the Vincentian Church of St. Peter, Phibsboro', Dublin. His Grace Dr. Cullen, Archbishop of Dublin, officiated as consecrating prelate, assisted by Most Rev. Dr. Dixon, Primate of all Ireland, and the Right Rev. Dr. Cantwell, Bishop of Meath. The sermon was preached by the Very Rev. Dr. Taylor, President of Carlow College, and the

Very Rev. Dr. Woodlock, President, All Hallows College, acted as master of ceremonies.

Long before eleven o'clock, the hour appointed for the commencement of the solemn ceremony, the spacious church was densely crowded with a vast congregation, comprising a large section of the Catholic gentry of the city and neighbourhood of Dublin as well as of the Diocese of Ardagh and Clonmacnoise. Nearly all the Ardagh clergy were present, and representatives of the Dublin clergy and other dioceses in Ireland.

The bishop-elect having entered the sanctuary, robed in vestments of white and gold, was conducted by the Venerable Archdeacon Hamilton to the side altar where he knelt in prayer. His appearance and demeanour were observed with deep interest and obvious edification by the vast congregation. He seemed rapt in devout meditation and looked the very impersonation of a holy priest, who in his day was pleasing to God. The Right Reverend Bishops Denvir, M'Gettigan, M'Nally, Kelly, Whelan, and O'Connor occupied seats in the sanctuary.

In a very short time after his consecration he proceeded to Ardagh and took possession of his pro-cathedral. Longford being the most central town in his diocese and the most convenient for visits from the clergy, as well as the site of the new cathedral, he decided at once to take up his residence there. Happy decision and happy day for Longford. The young bishop being endowed with great spiritual as well as physical strength, set to work in a manner that astonished many and edified all observers. To the execution of his undertakings he brought a sound, clear, practical judgment, and a heart strong almost as a lion's, after his judgment had been decidedly formed. It was in that spirit and fashion he set about the completion of the cathedral, a work quite sufficient to daunt even a very courageous man. The young bishop appealed to the entire diocese for funds, and the response surpassed the most sanguine expectations. He appealed again and again, and invariably with surprising success. He set a splendid example himself on the occasion of each appeal by a most generous subscription. It gradually became known that all his own private income was put into the building fund, and the result was unequalled generosity on the part of the people of Longford especially and the laity throughout the diocese in general. The happy day for its opening at length came. His heart was glad and rejoiced, as did the hearts of his priests and people. His own beautiful description of that joyous event will be seen further on.

FIRST PASTORAL LETTER OF DR. KILDUFF, ISSUED IN 1853.

Pastoral Address of the Right Reverend Dr. Kilduff to the Catholic Clergy and Laity of the Diocese of Ardagh.

Having come to take amongst you the position to which Divine Providence has been pleased, notwithstanding my great unworthiness, to call me, I desire to share with you some of those anxious thoughts and feelings which fill my mind in view of the serious cares and responsibilities that lie before me.

Though sprung from amongst you, I am almost a stranger to you. On being promoted to the holy order of priesthood, my inclinations led me to join an institute which permitted me to combine the active duties of my ministry with the advantages of community life. In this state I was happy, and happy should I be if permitted to persevere in it, labouring as well as I could for the salvation of souls, and, at the same time, profiting of the edifying example of my holy companions as well as of the other advantages of such a condition of life for my own sanctification.

It was, therefore, with unspeakable anguish that I received the summons which called on me to abandon that state of quiet and happy seclusion in which I was living, and to assume the government of this extensive diocese. Neither remonstrance nor resistance was of any avail. I was to have no will of my own, except to conform to the will of the Supreme Pastor of Christ's sheepfold on earth, who, in the mode and manner of my appointment left me no alternative but to obey.

And now, Very Reverend and Reverend Brethren of the Clergy, finding myself thus amongst you, what have I to say to you, but that our ministry is one, that our responsibilities are the same, and that you and I are to discharge a joint embassy for Christ to the faithful of this diocese. Thus united in the same holy cause, I am filled with consolation in the thought that "being of one mind to one another" and "loving one another with brotherly love," your intelligence and enlightenment, your zeal and energy shall be to me a powerful aid, and compensate for all that is defective in me. Our obligations, though numerous and weighty, may be stated in a very few words; they are *to conduct, feed, and defend* that portion of the flock of Christ committed to our joint care.

TO CONDUCT THEM.—In order to satisfy this obligation, we are to model our lives on the life of the Supreme Pastor, who first practised, giving in himself the example of the sublime virtues which he afterwards preached. In imitation of Him

we should so live as to be able to say to the faithful, with whose guidance we are charged, "I have given you an example that as I have done, you do likewise." This was the great lesson the Apostle of the Gentiles had constantly before his mind, and hence he was enabled to say to the early Christians, "be ye followers of me, as I also am of Christ."—1 Cor. iv. 16. In thus exhibiting in our lives an example of that conduct which the faithful are to imitate, we shall, according to the exhortation of the Holy Council of Trent, so regulate our lives and habits, that in dress, deportment, conversation, and all our exterior conduct, nothing shall appear but what is serious, what is subdued and full of religion. We shall avoid even lighter faults, which in us, on account of the sanctity of our character, should bear the stamp of special enormity,* in order that the whole tenor of our lives may, according to the words of our Blessed Saviour, make us "the light of the world."—Matthew, v. 14. Oh! happy the sheep that are conducted by such Pastors, who themselves are made the "pattern of the flock."—1 Peter, v. 3. Following such guides they will be conducted without fail "to the most fruitful pastures—there shall they rest on the green grass, and be fed in fat pastures upon the mountains of Israel." Ezech. xxxiv. 14.

To FEED THEM.—This obligation we are to discharge chiefly by affording to the faithful the food of God's Word and the Sacraments. This is the support whereon the sheep of Christ are to live in their passage through the desert of this world to the pastures of eternal life. And, "as ministers of Christ and dispensers of the mysteries of God."—1 Cor. iv. 1—we shall always bear in mind what treasures we possess in the Sacraments for the benefit of the faithful. They have here a remedy for all their spiritual necessities. Here they find so many fountains of grace springing up to everlasting life. Whilst, therefore, the faithful shall always find easy access through our ministry to these Heavenly Institutions, we shall feel it our duty to encourage their frequent approach to the Holy Sacraments of Penance and the Blessed Eucharist. In these divine mysteries our ever blessed Saviour has provided medicine and food, both to cure the diseases of our souls and to impart to them the support we require on our pilgrimage through the desert of this world. We shall not, therefore, be content with affording the faithful the opportunities of partaking of these sacraments once or twice a year, as it were by routine; but, explaining the riches of divine grace contained therein, we shall exhort them to have frequent recourse to them; that they may live in the constant friendship of God and make daily progress in virtue.

* Concil. Trid. Sess. xxii. c. 1., de Reform.

To preach the gospel to every creature was the commission given to the Apostles. Partaking of their ministry and continuing the same heavenly dispensation, we have taken upon ourselves the same high and holy duty. In virtue of the responsibility attached to our ordination, we must say with the Apostle: "If I preach the gospel, it is no glory to me: for a necessity lieth upon me: FOR WOE IS UNTO ME IF I PREACH NOT THE GOSPEL."—1 Cor. ix. 16. It is under the thrilling sense of this obligation that he exhorts his disciple, Timothy, and adjures him by the most solemn entreaties saying: "I charge thee before God and Jesus Christ, who shall judge the living and the dead, by His coming, and His Kingdom: preach the Word: be instant in season, out of season: reprove, entreat, rebuke," &c.—2 Tim. iv. 1-2.

TO DEFEND THEM.—As good pastors we have to defend the fold of Christ from the thief and the robber who come not but "to steal, and to kill, and to destroy."—John, x. 10. "We must not be as the hireling, who seeth the wolf coming and leaveth the sheep, and flieth."—John, x. 12. Alas, if the complaint could be renewed against us: "My flock you did not feed; the weak you have not strengthened, and that which was sick you have not healed: that which was broken you have not bound up, and that which was driven away you have not brought again, neither have you sought that which was lost. My sheep were scattered, and they became the prey of all the beasts of the field."—Ezech. xxxiv. 3-5. What a dreadful retribution should await us in the execution of the sentence already threatened by the Prophet, in continuation of the passage just quoted: "I will require my flock at their hand." In reflecting upon this obligation of our sacred calling, we cannot forget the times in which we live. Do they not, in truth, appear to be those "dangerous times," foretold by the Apostle.—2 Tim. iii. 1. We behold the flock invaded by the wolf, at one time, in the clothing of sheep, and at another in his undisguised ferocity. Reflecting upon the rage and fanaticism that of late has sprung up against all that is sacred in our holy religion; would it not seem that the mouth of the infernal abyss had burst open in our times and had sent forth a vapour to poison the very atmosphere of social life, and overthrow that charity which teaches us to love our very enemies, and pray for those who persecute and calumniate us. What vigilance, therefore, and fortitude do we not need to guard and defend the flock of Christ? Surely there never was a time when the pastor had more need to keep before his mind the divine maxim: "The good shepherd giveth his life for his sheep."—John, x. ii.

And you, dearly beloved Brethren of the laity, is it not on

your account that I entertain myself thus seriously with your venerated clergy? Sharing in their responsibilities so largely, I cannot be free of their solicitude for your salvation. It is, however, consoling that if our duties are most serious in your regard, you are ever willing to correspond with the efforts of our zeal. Bound together by a community of suffering for ages; the zealous clergy of this land and our faithful people are inseparably united in the charity of Christ. With St. Paul we may ask, "Who shall separate us? Shall tribulation? or distress? or famine? or nakedness? or danger? or the sword?"—Romans, viii. 35. All these trials we have already withstood. They are the glorious proofs of our holy faith, "much more precious than gold which is tried by the fire," and to be found "unto praise and glory and honour at the appearing of Jesus Christ."—1 Peter, i. 7.

Reflecting, therefore, dearly beloved brethren, upon our obligations in your regard "I bow my knees to the Father of our Lord Jesus Christ"—Ephes. iii. 14—and lift up my heart to thank the great Author and Finisher of our faith, for that incorruptible fidelity with which, at all times, and more especially under the trials of these latter years, you have clung to your devoted pastors, following their guidance, receiving at their hands the food of immortality, and sheltering yourselves under their protection.

I purpose, with the divine assistance, to have the happiness of going amongst you, in your respective parishes, to administer the Sacrament of Confirmation to your little ones. You will, I am sure, eagerly avail yourselves for their instruction of the arrangements the clergy will everywhere make for the purpose. If there be any grown persons amongst you who, through any cause have not received this holy sacrament they will zealously prepare themselves for the opportunity they will have now afforded them. You will bear in mind that whoever omits to receive Confirmation (through contempt) is guilty of a grievous sin, so that the contemptuous neglect of it alone would entail everlasting perdition. Especially amidst the dangers and attacks which menace and assail us just now, the faithful should have recourse to this sacrament, which strengthens and enables the Christian to profess his faith openly, and to perform all the duties which religion prescribes without fear, shame, or human respect.

I cannot close this address without a word to you upon a subject which equally engages your feelings as also those of your respected clergy. It is, dearly beloved brethren, the cathedral of the diocese. Conceived and undertaken by the late venerated Bishop, in a spirit worthy of his enterprising and ex-

pansive mind, and with a desire to make it worthy, as far as human means could make it, of its sacred destination, it has arrived at a state which, considering its colossal proportions, its style of execution, and the difficult times which have overtaken its progress, should make it a more difficult question to say how it has been so far advanced, than, being so far advanced, how is it to be completed? It is in reflecting upon what has been accomplished that I am full of hope as to what remains to be done. I trust that the diocese at large will generously unite in realising a sum sufficient for proceeding with the work. This united effort becomes more than ever necessary at the present time, since the building has now arrived at that stage in which it is no longer possible to proceed by small additions, as for some years past, but before anything more can be done, a considerable sum will be required to purchase all the materials for roofing and slating, &c. We should remember that it is not the church of a parish or a district. It is the church of the diocese. We are, therefore, to be of one mind in reference to it, bishop, priests, and people. Would that, putting on the spirit of Solomon, we would all say: "the house which I desire to build, is great, for our God is great above all gods. Who then can be able to build Him a worthy house? If heaven, and the heavens of heavens cannot contain Him: who am I that I should be able to build Him a house? The house which I desire to build, is to be exceeding great and glorious."—2 Paralip. ii. 5-9. Considering for whom we are erecting an abode, that it is of Him we hold all that we possess, and that in all the splendour and magnificence which this world can furnish, we could only testify our desire to honour his Supreme Majesty but can never honour Him with a dwelling worthy of His glory, so far from withholding our worldly means, we should reach forth the hand of religious bounty, vieing with each other in a combined effort to carry forward this diocesan work to a speedy completion.

I take this opportunity of addressing myself likewise to those benevolent and charitable persons without the diocese under whose observation these remarks may fall, inviting them to have a share, by their contributions, in the merits of so glorious a work and in the prayers and sacrifice that shall be offered up for all who will have assisted in building this temple to the Lord.

In conclusion let me exhort you, brethren, to pray without ceasing, to practise all the duties of your holy religion, with unswerving fidelity, to preserve charity with all men, to be obedient to the laws and constituted authorities of the realm. You will pray with particular fervour for the Supreme Pastor,

who so gloriously fills the chair of St. Peter, who is the source of all ecclesiastical authority and centre of all Christian unity. Pray also for me, your unworthy prelate—pray “that speech may be given me, that I may open my mouth with confidence, to make known the mystery of the Gospel, for which I am an ambassador” to you.—Ephes. vi., 19, 20. And that your prayers may be the more acceptable at the throne of grace, you will present them through the ever blessed Mother of God, whose powerful intercession with her Divine Son, makes her our life, our sweetness, and our hope in this land of exile.

The grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost, be with you all—Amen.

✠ JOHN KILDUFF.

Longford, Feast of St. Martha V.
July 29th, 1853.

FIRST PASTORAL LETTER OF DR. KILDUFF, SOLICITING CONTRIBUTIONS FROM THE LAITY OF THE DIOCESE TOWARDS THE COMPLETION OF ST. MEL'S CATHEDRAL.

To the Very Reverend and Reverend the Clergy and to the Faithful the Laity of the Diocese of Ardagh.

Very Reverend and Reverend Brethren of the Clergy, and dearly beloved Brethren of the Laity,

On undertaking the administration of this extensive diocese, the condition of our Cathedral, so long in progress, and yet requiring so much to be completed, presented itself to my mind as a subject of deep and grave solicitude. Since, however, I have been amongst you and witnessed, during my late visitation of the diocese, the earnest spirit of religion by which you are animated, I have been much relieved, and I have treasured up the encouraging hope that it is only necessary to appeal to the diocese at large in order to obtain the aid and co-operation necessary for carrying on to its completion this great diocesan work. In venturing to make this appeal, I should earnestly wish to communicate to you all the conviction with which my own mind is deeply impressed, namely, that the task we have before us is possible of accomplishment. The amount required is, indeed, considerable in itself; but it could be easily shown that a contribution, according to each person's means, from all the parishes of the diocese would more than make up that

amount. Let us, therefore, first of all, bring home to our minds the consideration that the undertaking we are about to engage in is by no means impossible of accomplishment, that it will not even press inconveniently upon any individual, and that all that is required is a generous effort of the diocese at large.

In thus seeking to obtain your combined co-operation, let me anticipate a difficulty which possibly may stand in the way. It may occur to individuals to say: "The amount I am able to afford is but a trifle. If I give it, it will scarcely add anything to the general fund. If I withhold it, it will not be missed from so large an amount." This mode of reasoning may occur not only to individuals, but to the population of an entire parish, which, extending its influence, would mar the general effort to a degree it would be difficult to calculate. Instead, then, of a mode of reasoning which would be fatal, let us say, that the work on hands is not the work of the diocese generally, but of each individual in particular. Let each one of us say, "I, too—I, in particular—am called upon to have my share in this work, to contribute according to my means towards its execution." Even the widow, the poor widow, will not exempt herself, recollecting the example of the widow's mite in the Gospel, and feeling that her reward shall exceed the reward of those who will have given more largely, but from their abundance.

I am aware that you have already, at different times, been called upon, and, were I even to be silent, the building, in all the magnitude of its size and splendour of its style, would proclaim the generosity of your contributions. But is it not on this account that it is so dear to you, that you have its completion so much at heart, and that you glory beforehand in the everlasting honour it is destined to confer upon the illustrious prelate by whom it was undertaken, and upon the zealous clergy and faithful laity by whom he was aided in forwarding its progress?

I, therefore, flatter myself that, so far from regarding your past generosity as an objection, I am to look to it as an earnest of the success of the effort now to be made. Wherefore, relying fully upon your good will—upon the good will of the devoted clergy, and the good will of the faithful laity of the diocese—I shall be content with merely placing before your minds the religious motives by which you are to be actuated in giving your contributions.

We read in the Book of Exodus that, when Moses was conducting the Israelites through the desert, he was commanded by the Almighty to construct a Tabernacle for their religious worship. The servant of God instantly resolved to obey the command, and called upon all the children of Israel to contri-

bute towards its construction. So cheerfully did they respond to his call, that, contributing not only what they could conveniently spare, but stripping themselves even of their bracelets and ear-rings, &c., they continued pouring in their contributions, until Moses had to order them by proclamation to cease, announcing to them that their offerings were not only sufficient, but more than sufficient, for the purpose.—Exodus, chaps. xxxv. and xxxvi. What an example for us, and an example the power of which is immeasurably enhanced when we consider the dignity of the Christian Temple, which is so much exalted above the Tabernacle of the Old Law.

Again, we learn from the Sacred Scriptures that, after the Israelites had been some time settled in the Land of Promise, the Almighty desired that a building should be erected to Him more worthy of His worship. Wherefore, He commanded the prophet Nathan to say to King David: “Thus saith the Lord: shalt thou build me a house to dwell in? Whereas I have not dwelt in a house from the day that I brought the children of Israel out of the land of Egypt, even to this day: but have walked in a tabernacle and in a tent.”—2 Kings, ch. vii. The pious David communicated the injunction of Heaven to the entire nation over which he ruled. He called for contributions of every sort and from every direction, and spent the remainder of his life in making preparations for the great work. Animating his people, his words of exhortation were: “The work is great; for a house is prepared, not for man, but for God.” And dying, he bequeathed to his son Solomon the great task which it was not given to himself to accomplish.—1 Paralipomenon, chaps. xxii. and xxix. Solomon employed that science and wisdom with which he was endowed above the sons of men in prosecuting the holy undertaking; and no sooner had he finished that great Temple, which was not only the glory of the Jewish nation, but a wonder for the entire universe, than Almighty God vouchsafed to give him the most positive assurance of his approval and complacency, declaring that His eyes and His heart would never depart from that sacred abode, and that He would be ever attentive to the prayers which should, for all times to come, be offered up in that great religious sanctuary. “I have chosen this place to myself for a house of sacrifice. . . . My eyes also shall be open, and my ears attentive to the prayer of him that shall pray in this place. For I have chosen, and have sanctified this place, that my name may be there forever, and my eyes and my heart may remain there perpetually.”—2 Paralipomenon, chap. vii.

How nearly does this history apply to our condition. We have no Diocesan Church—for I shall not wound your feelings

by speaking of the little Chapel of Longford, which, in its present condition, is all but a complete wreck. Let us rather look forward with pleasing anticipation to the splendid building destined for our new Cathedral. Let us consider how the Almighty looks down upon it from on high; how He would call upon us all and each to expedite the completion of this magnificent structure; and how He is ready to associate us with the merit of all the prayers and sacrifices and other acts of religion which shall be perpetually performed therein.

Thus convinced that the work before us is the work of God—that it is for God and His holy worship that we are building a suitable abode—there is not, I am sure, a single individual throughout the length and breadth of this extensive diocese that will not contribute according to his means. I even flatter myself with the conviction that a spirit of emulation will spread over the entire population, that parish will rival parish, and that individual will outvie individual in generosity.

I should wish it were in my power to appear amongst you personally in your respective parishes, in order to enjoy the gratification of receiving from you immediately this tribute, and of expressing to you in person my gratitude on behalf of religion. As this, however, will be impossible, consistently with the other heavy and important duties I have to attend to, I must be content to confide this duty to the clergy in their respective localities, confidently relying as well on their zeal as on the ready correspondence of the faithful. Besides, it is my desire that the collection would be simultaneous throughout the entire diocese, and I have made an arrangement with the clergy that Sunday, the 27th inst., shall be the day set apart for the purpose.

In conclusion, let me exhort you to join with me in praying earnestly that the Almighty Giver of all good gifts may bestow His blessing upon our efforts; that Mary, the immaculate Mother of God, may aid us by her powerful intercession; and that our diocesan patron, St. Mel, may grant us the advocacy of his prayers. And, for ourselves, let us recollect that God doth love the generous giver, and that He has promised a hundred-fold reward, even in this world, for every sacrifice we make in His name, and that, by erecting a temple to His worship on this earth, we are establishing for ourselves a claim to be admitted into the everlasting tabernacles of heaven.

The grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost be with you all. Amen.

✠ JOHN KILDUFF.

FIRST LENTEN PASTORAL OF DR. KILDUFF.

John, by the Grace of God and favour of the Apostolic See, Bishop, &c., to the Catholic Clergy and Laity of the Diocese of Ardagh.

Dearly beloved Brethren in Christ,

The time is now approaching when the Church annually calls upon her children, in the words of the Prophet Joel, "to be converted to the Lord with their whole hearts, in fasting, in weeping, and in mourning."—Joel, ii. 12. Filled with solicitude for the salvation of your immortal souls, for which we shall have one day to render a most rigorous account, we exhort and entreat you, dearly beloved brethren, to profit of this solemn admonition—to commence the holy season of Lent by entering on a course of penance, in order to satisfy the justice of God for your sins, and to avert the judgments which you may have so much reason to dread on account of them.

The necessity of penance, of which fasting was always considered to form an important part, has been, at all times, inculcated to fallen man, in order to obtain the forgiveness of his crimes, to appease the anger of God, and to preserve him from relapsing into sin. In almost every page of their inspired writings, we find the prophets in the Old Law exhorting the people to turn from their evil ways, to fast, and to do penance. When Jonas, at the command of the Almighty, preached to the people of Nineveh that, at the expiration of forty days, their city should be destroyed, on account of the wickedness in which they abounded, the Ninevites had immediate recourse to penance, and the penance which disarmed the anger of God was turning from their evil ways, fasting, and prayer.—Jonas, iii. In the same spirit, we read that Judith and the Jews of Bethulia humbled their souls in fasting and prayer, and thereby obtained the protection of Heaven against the army of Holofernes.—Judith, ch. iv. The wicked Achab had recourse to fasting and similar acts of penance to avert the judgments of God denounced to him by the Prophet Elias.—3 Kings, xxi. 27. When the pious King Josaphat was about being attacked by his numerous enemies, he betook himself to prayer, and proclaimed a fast for all Juda, and he was immediately delivered from the dangers with which he and his people were threatened.—2 Paralip. xx. 3. Holy King David, in all trials and afflictions, had recourse to penance, and declared that "his knees were weakened through fasting."—Ps. viii. 24. In a word, the history of the just,

in the Old Law, is the history of fasting and of similar austerities. They all fasted. They all exhorted the people to do penance "in fasting, in weeping, and in mourning," as expressed by the Prophet Joel. Under the New Law, this same doctrine of the necessity of penance, of satisfying God's justice for our sins, and of subduing the irregular inclinations of our fallen and corrupted nature by voluntary acts of mortification, is most clearly and forcibly inculcated. Our divine Redeemer enforces this doctrine both by word and example. He commenced His public life by preaching unto His followers, "Unless you shall do penance, you shall all likewise perish."—Luke, xiii. 3. He condemns the people of Corosain and Bethsaida for not having profited by His preaching and done penance.—Luke, x. 13. And, again, He declares that the men of Nineveh, who, at the preaching of the Prophet Jonas, did penance in sackcloth, with fasting and humble prayer, shall rise up in judgment against those sinners who do not renounce their sins and endeavour to expiate them in a similar manner.—Luke, xi. 32. Although our Divine Lord stood in no need of mortification for Himself, since He was impeccable by nature; nor did He require to subdue any passions, since in Him all His senses and powers were most perfectly obedient to reason and grace; yet, to purchase this remedy for us, and to give us an example, He was pleased to lead a most mortified and painful life on earth. "Christ did not please himself," says the Apostle (Romans, xv. 3), though His will was ever holy. And, as to exterior mortifications, He chose to be born in the coldest season of the year, to be subjected to its severities and to so many corporal wants and privations, to be laid in a manger, in an open stable, deprived of those comforts which are not denied even to the most miserable. Only eight days old, He would submit to the painful ceremony of circumcision, and begin so soon to shed His sacred blood. His hidden life was, most probably, spent in manual labours.—Mark, vi. 3. When He left that state, He entered into a wilderness, and there, without a house to shelter Him from the inclemency of the weather, He spent forty days without taking any nourishment, employing the power of His divinity to preserve His life, but not to abate His sufferings or the pain of hunger. His public life was composed of self-denials, mortifications, and sufferings, in labours, journeys, fatigue, poverty, being oftentimes in want of the common necessities of life, not having a place whereon to lay His head. And in what sufferings and humiliations did He not close His mortal life, all for love of us, and as the model for our imitation. "Christ suffered for us, leaving you an example that you should follow his footsteps."—1 Peter, ii. 21. "Behold," says the Apostle

St. Paul, "him to whom we must conform ourselves." Yes, if we wish to obtain a happy death, we must, during life, conform ourselves, by mortification, unto this divine model. We must not seek after the gratification of our senses—no; we must seek after "the mortification of the flesh, and carry it always about us."—2 Cor. iv. 10. The Apostle does not tell us simply to carry the mortification of Christ about us, but that we must always do so; that mortification is to be our constant companion, in every place, and on every occasion. Yes, dearest brethren, if we wish to be engrafted in Christ and to become truly His members, we must now begin to bear His image, which is to be formed in our souls by mortification. By the constant practice of this virtue, we must every day be enabled more truly to say, with the Apostle, "I live, now not I; but Christ liveth in me."—Galat. ii. 21. By the continual exercise of this virtue, we must bear a resemblance to Christ, our divine model, if we wish one day to reign with Him in the kingdom of His glory; for the Apostle says, "Whom he foreknew, he also predestinated to be made conformable to the image of his Son."—Rom. viii. 29. This great Apostle of nations not only impresses on all the necessity of Christian mortification, but, like a faithful disciple of his divine Master, he has left us the most heroic example of this great virtue. He has shown us the necessity we are under of crucifying the flesh, with its vices and concupiscences, not only to satisfy God's justice for the crimes we have committed, "to fill up in ourselves those things that are wanting of the sufferings of Christ," but also to preserve us from relapsing into sin. His fasts and other austerities are so minutely described in his Epistles, as scarcely to require illustration. Was there ever a more generous or more perfect conversion than that of this illustrious Apostle? Who retracted his sins more than he did? Who detested and abhorred them more? Who showed a firmer resolution of never more abandoning the service of his divine Master? Did he not go so far as to bid defiance to all the powers on earth, in hell, or in heaven to shake his constancy? And did he venture to walk in any other path except that of mortification? Does he himself not tell us that, as soon as he was converted, he swore a perpetual war against flesh and blood?—Gal. i. 16. Does he himself not declare that he kept his body not merely in subjection and obedience, but likewise in slavery and punishments? "I chastise my body, and bring it into subjection; lest perhaps, when I have preached to others, I myself should become a castaway."—1 Cor. ix. 26. And why this, my brethren? What necessity had St. Paul to practise such rigorous austerities, who had heard himself pronounced, by the oracle of Eternal Truth, a vessel of election? Oh, it was

because he still experienced that violent jarring and repugnance of his sensitive appetite to reason, of the flesh to the spirit, of corrupt nature to grace, which had placed him under the necessity of constantly mortifying himself, in order thereby to subdue his passions, and keep them in subjection and obedience. "For I am delighted," he says, "with the law of God, according to the inward man: but I see another law in my members, fighting against the law of my mind, and captivating me in the law of sin, that is in my members."—Rom. vii. 22, 23.

And we, my brethren, who have to contend with the same enemies, we whose daily faults and transgressions are multiplied beyond number, shall we be still insensible to the necessity of mortification? Oh, it is time to shake off this fatal lethargy; "for as you have yielded your members to serve uncleanness, and iniquity unto iniquity," so now I conjure you, with the Apostle, "to yield your members to serve justice, unto sanctification."—Rom. vi. 19. We are all of us sinners, and, as such, we have contracted the obligation of leading truly mortified and penitential lives. The faithful, in the primitive ages of the Church, were so fully convinced of the indispensable necessity of doing penance to repair their past transgressions, that, as we read in ecclesiastical history, they retired in crowds to the desert, resolved to pass their days in the constant practice of self-denial, fasting, and the like acts of mortification. For a single mortal sin committed after baptism, they subjected themselves to a weekly fast on bread and water for the space of three, seven, ten, and fifteen years. And can we pretend that our lives are more regular than were the lives of the primitive Christians? Is not the justice of God still unchangeably the same? Are works of mortification and penance less necessary in the present age than in the early ages of the Church? Alas! we are persuaded that we have many ways offended God, and that, if our sins be not remitted, we shall be eternally lost. In the meantime, we know not if our Sovereign Judge be yet appeased; we know not whether, in the language of Scripture, "we be worthy of love or hatred."—Eccles. We are uncertain of the efficacy of our past repentance; and, consequently, we are uncertain whether we be in the state of grace or in the state of reprobation. Should not these reflections frequently alarm us? Should they not excite us to the continual practice of mortification all the days of our life. Moreover, dearest brethren, you should always bear in mind that, even if you depart this life in the grace and friendship of God, but without having, by your voluntary mortifications and acts of self-denial, discharged the full amount of debt you owe to the justice of God, without having made due reparation for the injury you have committed

against His sovereign majesty by your past offences, you must expect to be sentenced to a prison, from which you shall not be released until, as the Gospel says, "you shall have paid the last farthing," that is, until you shall have fully satisfied for the least venial fault you have been guilty of. With good reason, therefore, has the holy Council of Trent declared, that "the whole life of a Christian ought to be a continual penance."—Con. Trid. Sess. 14a.

Since, then, dearest brethren, we are bound to do penance all the days of our life, with what religious zeal and fervour should we not devote ourselves to this important duty during the holy season of Lent, which is a time of general penance throughout the entire Christian world? "Behold, now is the acceptable time; behold now is the day of salvation."—2 Cor. vi. 2. From these words of the Apostle it is plain that God hath disposed certain seasons of greater favour and grace, which we cannot promise ourselves to return at pleasure, and which it should be our chief concern to make the best advantage of. Such is the solemn and holy time of Lent, which is now approaching. In this holy season, we, in a special manner, commemorate the sufferings of Christ, and His sacred wounds plead loudly in our behalf for mercy and pardon. In the holy season of Lent, the whole Church, in one common prayer and penance, unites her supplications, fasts, watchings, and tears in imploring mercy for sinners. Our blessed Redeemer says: "Where two or three are gathered together in my name, there am I in the midst of them."—Matt. xviii. 20. If the prayers of so small an assembly of the servants of God offer an agreeable violence to Him, and compel Him to show mercy, what shall we say of the joint suffrages of the whole Church together imploring and beseeching Him to disarm His justice and to be merciful unto sinners? Will not these cries more forcibly engage His compassion than did the prayers of Moses, by which the Lord was appeased when he was resolved upon destroying the people of Israel for the grievous crime into which they had fallen.—Exod. The priests, during this holy season, mourn at the foot of the altar, and offer the spotless Victim of reconciliation for the sins of the whole world. They cry out unceasingly to the Lord in these words of the prophet: "Spare, O Lord, spare thy people; and give not thine inheritance to be trodden under foot."—Joel, ii. 17. All devout, religious persons, at this time, redouble their ardour in their solitudes, setting no bounds to their austerities, and pouring forth their tears and prayers to God night and day, to move Him to be propitious to themselves and all sinners. All devout Christians in the world join them, as far as their state and condition in life permit, in these exer-

cises of mortification and penance. What may we not, then, expect and hope for, dearest brethren, if, during this time, we unite ourselves to them with a truly penitential spirit? Will not their fervent prayers, their fasts and other penitential austerities, add considerable weight to our poor endeavours? God, seeing His whole Church in mourning, both priests and people mortifying their bodies with fasting and abstinence, and pouring forth their souls before Him in fervent and humble prayer, will be easily moved to pity and compassion on poor sinners who pray, fast, and repent in union with them. Let me, then, exhort and conjure you, dearest brethren, to lay hold on this acceptable time, to profit of these days of salvation.

However anxious we might be to enforce a strict observance of fasting and abstinence according to the ancient discipline of the Church in this penitential season, we cannot be unmindful of our poorer brethren, whose poverty, sufferings, and many privations render almost their whole lives a perpetual Lent. Influenced by the many calamities and afflictions which continue so heavily to press upon them, we are compelled to dispense in the law of abstinence, and we do so in virtue of the powers communicated to us by the Holy See. Whilst, therefore, the obligation of fasting remains in its full force, save in cases excepted by the law, which your reverend brethren will explain to your respective congregations, we permit the use of flesh meat at dinner only on Sundays, Mondays, Tuesdays, Thursdays, and Saturdays (except the Saturday of the Quatuor Tenses), from the first Sunday of Lent, inclusive, to Palm Sunday, inclusive. Flesh meat is prohibited during the first and last weeks of Lent, and also on the other days not mentioned above. Eggs are forbidden on Fridays, and on the first four and last four days of Lent. Fish and flesh meat are never allowed at the same meal. Milk and white meats of every description are forbidden on Ash-Wednesday and on Wednesday and Friday in Holy Week. Should any, on account of ill-health, or some other just cause, require a further relaxation, they may have recourse to their respective parish priests, who are hereby authorised to grant the necessary dispensation.

I am sure it is unnecessary to remind you, dearest brethren, of the necessity of uniting with your fasting and abstinence an interior spirit of penance, which consists of a hearty sorrow and detestation of your past sins, with a firm resolution of sinning no more. These interior dispositions constitute the soul and essence of true penance; without them your fasting and abstinence and other exterior acts of mortifications would be only a body without life, a shadow or appearance without the reality or substance. For observe that this is the penance which God

Himself requires, when He calls on you, by the prophet Joel, "to be converted to him in your hearts, in fasting, and in weeping, and in mourning."—Joel, ii. 12. Yes, what God principally requires is the change of the heart and the sincerity of its sorrow, without which your exterior acts would avail but little. He again says, by the same prophet: "Rend your hearts, and not your garments; and turn to the Lord your God."—*Ibid.* v. 13.

To your fasting you should also join alms-deeds and prayer; for "prayer is good with fasting and alms, more than to lay up treasures of gold: for alms delivereth from death, and the same is that which purgeth away sins, and maketh to find mercy."—Job, xii. 8, 9. Yes, dearest brethren, nothing more powerfully moves God to show mercy to us than if, for His sake, we show mercy to others, by generously giving them a share of the temporal goods we have received from His bounty. So dear to the merciful heart of our Blessed Saviour is the practice of the corporal works of mercy, that He declares He shall regard as done to Himself what we shall have done to His suffering members—the poor.—Matt. xxv. 40. Hence the Church, during the holy season of Lent, ceases not to recommend that most meritorious practice, repeating in her daily office these words of the prophet Isaiah: "Break thy bread to the hungry, and bring the needy and strangers into thy house: when thou shalt see one naked, cover him, and despise not thy own flesh."—Isaiah, lviii. 7.

Whilst addressing you on the subject of alms-deeds, we cannot neglect this opportunity of expressing to you our deep and lasting gratitude on behalf of religion for the very generous and praiseworthy manner in which you have responded to the appeal lately made in aid of our Diocesan Church at Longford. In your munificent contributions on that late occasion, we have received the most ample proof of the spirit of charity by which you are animated. We have only to exhort you to persevere in the steady and constant practice of that God-like virtue. Let not the cold and selfish spirit of the world prescribe the limits of your generosity; neither let any ungenerous diffidence in a bounteous Providence prevent you from bestowing, with a liberal hand, on the poor of Christ a share of your temporal goods. Relying on the promise of Him who has said, "Give, and it shall be given to you," take for your maxim the rule laid down in the instructions which the holy Tobias gave to his son: "According to thy ability be merciful. If thou have much, give abundantly: if thou have little, take care even so to bestow willingly a little."—Tob. iv. 8, 9.

In conclusion, dearest brethren, let me exhort you to bring

forth the worthy fruits of penance during this holy season. While you abstain from food, let it be your principal care and study to abstain from every act displeasing to God. Endeavour, by crucifying the flesh, with its vices and concupiscences, to extinguish for ever in your hearts the reign of sin, and to establish in its stead the most perfect reign of God's grace and love. Keep constantly before your minds the sufferings of your divine Redeemer. Let this example encourage and strengthen you to submit cheerfully to the restraints that will be imposed on you during this penitential season.

Remember that it is by suffering with Him here you shall come to be glorified with Him hereafter, and that "the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in you."—Rom. viii. 17, 18.

The grace and peace of our Lord Jesus Christ be with you all, brethren. Amen.

✠ JOHN KILDUFF.

Longford, Feast of St. Fintan, Abbot,
February 17, 1854.

SECOND APPEAL FOR FUNDS TO COMPLETE THE CATHEDRAL.

John, by the Grace of God, and favour of the Apostolic See, Bishop, etc., to the Catholic Clergy and Laity of the Diocese of Ardagh.

Dearly Beloved Brethren in Christ,

In the month of November, 1853, I ventured to appeal to you in aid of the funds for completing our Diocesan Church of Longford. You have responded to that appeal in a manner worthy of the object and worthy of the great zeal for religion for which you are so distinguished. Encouraged by the example and exhortations of a devoted clergy, parish rivalled parish in a combined effort of generosity, which speedily placed in my hands the means of resuming the works which had been for a considerable time suspended, and of pressing them forward with unabated activity to the present moment. What shall I say in return for so noble an example of religious generosity? To thank you is a matter of course and of duty: and I do thank you, dearest brethren, with a heart overflowing with gratitude and admiration. But beyond this, I feel bound to lift up my heart to the Giver of all good gifts, and render to His divine goodness the earnest homage of my gratitude. It is from Him all our good works should proceed, as it is by Him they should

all be finished. And we are specially admonished that "unless the Lord build the house, they labour in vain that build it." I feel therefore bound to look up on high, and with thankful reverence bless and praise the divine bounty for the noble dispositions with which He has inspired you, and of which you have given such signal proof.

But, dearly beloved brethren, I shall avail myself of your generosity for another purpose. It is to derive confidence from it with respect to what remains to be done in bringing this great diocesan work to a final completion. Yes, dearly beloved, in all simplicity I will say it: your past generosity—so prompt, so universal, and so effective—is to me a pledge for the future. I know the dispositions to which I address myself. Priests and people of this extensive diocese, I know how you feel in reference to what is to us all an object of great common religious interest, and I am persuaded that in applying to you for additional assistance, it is only necessary for me to be the interpreter of the dispositions that pervade the entire diocese, and to appoint the means for giving them effect. You regard the work in which we are engaged as the House of God, and you are animated by the great thought which inspired holy David of old: "A house is prepared not for man, but for God." You regard it not as the church of a single parish, but as the cathedral of the entire diocese. The vastness of its proportions, and the splendour of its style, fill your souls with delight that you have such an offering to present to the Most High for His dwelling amongst us. So far from being dispirited by the length of time that it has been in progress, this is to you a motive for speeding the good work to its completion. And instead of complaining of the repeated demands that have been made upon you, your cheerful compliance with these demands only makes you the more willing to give, by persevering assistance, a crowning effect to your untiring generosity.

How admirable these dispositions, but how still more admirable their operation and results! The word of a bishop goes forth. It is taken up and repeated by a zealous and united clergy to their faithful flocks through the length and breadth of an entire diocese. It finds a response in every breast; and all are animated with a common sentiment, feeling that the demand is on the part of the Almighty. A tribute is set on foot, every one contributing according to his means, even to the widow, who, from her poverty, gives her humble mite. Exhausted funds are again replenished; and the good work, in which all are interested, goes forward with as much spirit and activity as if it had the treasure of a nation to carry it on.

I feel, therefore, the language of entreaty must not be used.

It is wholly unsuited to your spontaneous generosity, which requires not to be evoked, but rather to be regulated in the manner it is to be exercised. I, therefore, hope that Sunday, the 3rd day of February next, will be found a convenient day for another joint effort in the way of a simultaneous collection in every parish in the diocese. The clergy are requested to give due notice of it to their respective flocks, and to make such arrangements as they will consider necessary for the occasion.

They will explain to the faithful that, sharing in the erection of the church, they will share also in all the good works that will be performed in connection with it as long as it will exist, and that the holy sacrifice will be specially celebrated for the spiritual and temporal welfare of the subscribers every year, within the octave of the Feast of St. Mel, the holy patron of the diocese.

I will only add, that calculating on the results of that day, I have not allowed the works to be suspended, nor in any way retarded. I feel pressed, on the one side, by the necessity of urging on the works to a speedy completion, as the old chapel is a complete wreck; and on the other, my confidence in the results of the effort about to be made makes me feel as if the means had already come to hand. Committing, then, all my expectations to your generosity, I desire to remain, dearly beloved brethren in the love of our Lord Jesus Christ and of His Immaculate Mother, and under the invocation of our glorious Patron,

Your ever devoted Servant in Christ,

✠ JOHN KILDUFF.

Longford, January 14, 1856.

THIRD APPEAL FOR THE COMPLETION OF THE CATHEDRAL.

John, by the Grace of God and favour of the Apostolic See, Bishop, etc., to the Catholic Clergy and Laity of the Diocese of Ardagh.

Dearly Beloved Brethren in Christ,

We read in the Gospel that our Divine Redeemer, preaching to the multitudes who had flocked around Him to hear from His blessed lips the truths of eternal life, addressed them as follows: "Which of you, having a mind to build a tower, doth not first sit down and reckon the charges that are necessary, whether he have wherewithal to finish it, lest after he hath laid the foundation, and is not able to finish it, all that

see it begin to mock him, saying : This man began to build, and was not able to finish."—Luke, xiv. 28, 29, 30.

I confess, dearest brethren, I am constantly reminded of this passage of the Gospel, as I behold our noble cathedral yet unfinished. But why am I reminded of it? Is it to reproach myself, or cast a reproach upon the diocese? Or, if exempt from reproach, are we to resign ourselves to the misery of reflecting that the undertaking was too great, and that we must give it up in despair, as a work we can never finish? Far from me such ideas, and God forbid I should lead you to such disheartening conclusions. No, dearly beloved brethren; but the nearer this great diocesan work is to its completion, and the more I am convinced that we can complete it, the more do I desire to see it actually completed, that for the glory of God, and for the honour of the clergy and faithful of the diocese, it may stand forth in all its greatness and majesty, and proclaim to the world that they who undertook it—the bishop, and the priests, and the people—who undertook this vast diocesan work, undertook no vain or impossible project—they undertook it, AND THEY HAVE FINISHED IT.

With a vastness of conception, of which the work itself is destined to be an imperishable monument, the late illustrious bishop of this diocese projected the cathedral, not as a church for the town or parish of Longford, but according to the proper idea of a cathedral, as the church of the entire diocese. As such he proposed it to the clergy and people, and it was as such the clergy and people adopted it. I had, therefore, only the humble part to act, of walking in the path I found opened before me. Views were formed, plans were fixed, resolutions were adopted; earnestness and good-will everywhere abounded. As soon, therefore, as I was placed in the position which I so unworthily occupy amongst you, I felt I should be grievously accountable if I did not at once avail myself of the co-operation I saw ready for prosecuting the good and glorious work. I therefore appealed a first time, and with a generosity as prompt as it was universal, you placed in my hands the means of resuming the works, which had for some time remained suspended. I appealed a second time, and with a no less generous effort you enabled me to proceed, without stop or stay, till the church was opened and solemnly dedicated to divine worship. And behold, dearly beloved brethren, I venture now to appeal to you a third time: and will I say it, or will I leave it to you to say, that you will come forward a third time, and by a crowning effort achieve the completion of the work?

The works remaining to be done are chiefly those connected with the front of the building—namely, the portico, with its

entablature, and the tower, which, when erected, will, of course, require to be furnished with a clock and bells. These works, so essential to give to the building its proper expression and character as a church-like structure, must necessarily cost a large amount. They must be in due keeping with the colossal proportions of the main building; and consisting of elaborately-wrought details, they must be expensive even beyond their magnitude. I might add several minor works, which are unavoidable, in order to give completeness to so large an edifice; and as nothing can be out of proportion, each of these will make a large item in the outlay. I desire, dearly beloved brethren, to be undisguised in stating the task we have before us. I am persuaded that in doing so, so far from discouraging you, I am presenting to you a motive to excite your zeal and generosity. Such was the argument of holy David, when animating the people to contribute to the erection of the great temple of Jerusalem: "The work, indeed, is great," he used to say; "a house is prepared not for man, but for God."

In making this demand upon the generosity of the diocese, I am encouraged by two assurances, as gratifying as they are unquestionable. The one is, that WE CAN ACCOMPLISH THE TASK of finishing our Cathedral; the other, that we all WISH AND EARNESTLY DESIRE TO SEE IT FINISHED.

We can accomplish this glorious task. It is a heavy task, yet, with God's help, we are equal to it. If necessary, I could show, by a simple process of calculation, which would divide the expense over the Catholic property of the diocese, what a small sum, what a mere trifle in proportion to our means, each of us would have to pay in order to realise the required amount. I prefer, however, simply stating the fact, which, I am sure, no one will hesitate to admit, that WE CAN finish our Cathedral. I am aware that in almost every parish there are demands for works connected with religion, in one form or other, in the parish. Of this I am aware; and I am exceedingly consoled to witness a holy rivalry amongst you in your generous endeavours to promote the interests of religion, in every way that your zealous clergy call upon you. Nevertheless, I am persuaded that, without prejudice to local purposes, you will find means to respond to this appeal. In this parish we have special objects to promote, distinct from the Cathedral, yet the good and generous people of Longford are preparing, with their accustomed liberality, to give an example to the entire diocese, in the effort now to be made for the Cathedral. I will, therefore, reiterate the fact—there is nothing impossible, nothing even difficult in what we propose. Let us only divide the work amongst us, and let every hand be reached forth with the offering of "a cheerful giver," and the work is accomplished.

But am I sure of the dispositions I appeal to? Can I forget the past? How ungrateful should I be if ever I should allow the recollection to escape my mind of your noble generosity in responding to the appeals I have already ventured to make to you. And giving your contributions on these occasions, did you not also give your affections and best good will? Yes, dearly beloved brethren, God was witness of your dispositions; and as these dispositions still continue, I feel that I am now appealing to good hearts and willing minds. Oh, who could say that he has no sympathy for so good and holy a work? Who could single himself out from amongst the thousands, and thousands upon thousands of generous and pious souls who compose the population of this diocese, and say, I care not about the cathedral—it gives me no concern, I care not if it never be finished. God forbid that we should have amongst us, throughout the entire diocese, even a single individual so insensible towards an object which engages so much the sympathy of us all. But will it occur to anyone to say, I do indeed feel well disposed in the good cause; and if I could afford it, I would be happy to contribute, but the trifle I can spare is nothing, and will be nothing missed in the general effort of an entire diocese. How fatal such a view, and at the same time how false? If such a pretence were good in one case it would be equally so in every case, and thus a principle would be ruled which would be fatal to the entire collection.

I need hardly remind you that it is by small sums extensively contributed that large amounts are accumulated. Besides, in a supernatural view, which is the proper view to take, nothing is small which is given with proper dispositions. Need I remind you of the widow's mite in the Gospel. "Rich men cast their gifts into the Treasury; a certain poor widow cast in two brass mites." Our Saviour was looking on, and he observed—"Verily I say to you this poor widow had cast in more than they all. For all these have of their abundance cast into the offerings of God; but she of her want hath cast in all the living that she had."—Luke, xxi. 1, &c. Here, beloved brethren, is our example. In practising the lesson which it teaches, each of us will sound his own heart in the presence of Him who is the "searcher of all hearts." We will consider the nature of the demand that is made upon us, that "a house has been prepared, not for man but for God." If we have abundance we will feel that we ought to give out of our abundance, and if we have only the widow's mite we will not refuse even it. Thus every parish contributing according to its means, and every individual giving what his own spontaneous bounty will urge him to give, you will once more present to heaven the

delightful spectacle of a "multitude of believers having but one heart and one soul," towards an object of religion in which, as members of the same diocese, you have a common interest and concern.

I must take this occasion also, dearest brethren, of reminding you that your wants and necessities, your welfare and prosperity, as well spiritual as temporal, are in constant remembrance in the cathedral, and that since it was opened the Holy Sacrifice of the Mass has been offered, and shall continue to be offered, on the Feast of our glorious Diocesan Patron, St. Mel, for the living and deceased benefactors. Thus, by contributing to the house of God here on earth, we are preparing tabernacles for ourselves in the kingdom of heaven.

When Solomon had completed the Temple of Jerusalem, the Lord, as we read in the Holy Scripture, appeared to him at night, and said to him: "I have heard thy prayer, and I have chosen this place to myself for a house of sacrifice My eyes also shall be open, and my ears attentive to the prayer of him that shall pray in this place. For I have chosen, and have sanctified this place, that my name may be there for ever, and my eyes and my heart may remain there perpetually." Paralip. vii. 12, &c. These are the consoling assurances that await us when we also will have finished the house of the Lord, choosing it for Himself as a house of sacrifice, of the one adorable sacrifice of the new dispensation, His eyes shall be open and His ears attentive to the prayer of him that shall pray in this place. Thus whilst the Holy Sacrifice shall continue to be offered in your cathedral, that is, as long as it shall exist, your welfare of soul and body, shall continue to be presented in union with it before the throne of God, and the divine blessings shall be poured down from on high to be diffused throughout the length and breadth of this extensive diocese.

It only remains, then, that I fix the day for the collection, which will be simultaneous in all the parishes of the diocese. In the name of God, then, let it be *Sunday, the 26th day of February next*, which will be the first Sunday of Lent.

The grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost, be with you all. Amen.

✠ JOHN KILDUFF.

Longford, Feast of the Conversion of St. Paul,
January 25th, 1860.

The foregoing Pastoral will be read in every church and chapel of the diocese, on Sunday, the 12th, and Sunday the 19th February.

✠ J. K.

FIRST APPEAL TO THE LAITY OF ARDAGH FOR CONTRIBUTIONS
TOWARDS THE ERECTION OF ST. MEL'S COLLEGE.

*John, by the Grace of God and Favour of the Apostolic See,
Bishop, &c., to the Catholic Clergy and Laity of the Diocese
of Ardagh.*

Venerable Brethren of the Clergy and Dearly Beloved Brethren
of the Laity,

Our divine Redeemer in communicating to His Apostles the heavenly mission He Himself had received from His Eternal Father, addressed them as follows: "All power is given to Me in heaven and in earth. Going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things, whatsoever I have commanded you: and behold, I am with you all days, even to the consummation of the world."*

In this sublime commission our divine Lord guarantees a double perpetuity to His Church—a perpetuity of His own ever blessed assistance to His Apostles in the exercise of their ministry; and, consequently, a perpetuity of that ministry in those who succeeding them would continue their mission to the end of ages. Accordingly, as in the beginning, "He gave some Apostles, and some Prophets, and other some Evangelists, and other some Pastors and Doctors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."† So, also, has He continued to provide a never-failing succession of divinely-appointed labourers in the various offices of the ecclesiastical ministry.

But whilst vocations to a state so privileged and holy must proceed immediately from God, it belongs to the episcopal office to prove that those who present themselves are so called. It is for the Bishops "appointed by the Holy Ghost to rule the Church of God,"‡ to watch and see that "no man take this honour to himself, but he that is called by God, as Aaron was."§ No "hireling" must be allowed to climb over the wall. All entrance must be by "the door," and by permission of the duly-appointed "porter."|| They alone who enter the fold of Christ, in this manner are the shepherds, divinely commissioned, inheriting the spirit of the Supreme Pastor, and ever ready like Him to lay down their life for the sheep He has purchased with His own blood.

* Matt. xxviii. 18, 19, 20. † Ephes. iv. 11, 12. ‡ Acts, xx. 28. § Heb. iv. 4.
|| John, x. 1, 2, 3.

The Holy Council of Trent* treats at considerable length of this branch of episcopal duty, and recommends the establishment of seminaries as the surest and most efficacious means of insuring to the Church a succession of Ecclesiastics worthy of their calling "as ministers of Christ, and dispensers of the mysteries of God."† This venerable assembly occupies itself with this important subject, even to the extent of indicating the means that might be resorted to in every diocese for the erection and support of these Diocesan Institutions, and in doing so, presents them to the faithful as eminently entitled to the religious generosity alike of the bishop, priests, and laity.

The sad history of our National Church bears dismal testimony to the impossibility of carrying out the wishes of the holy Council in times gone by. To preserve the true faith—the *one true faith*—without which it is impossible to please God,‡ and to hand it down to us, was the great merit of our forefathers. This they did at all risks and at every sacrifice, and, blessed be God, we inherit this heavenly treasure through centuries of persecution, in which earth and hell were leagued against our holy religion. These trying times are, indeed, gone by; but they left everything in ruins, and the present generation had to create anew, if we may so say, all our Institutions of Religion and Charity. But if "the earth was void and empty, the Spirit of God moved over the waters."§ Yes, the spirit of that wonder-working faith, preserved and handed down pure and untainted, put forth its energies and, creation-like, our institutions sprang into existence and already cover the face of the land.

Venerable Brethren of the Clergy, and dearly beloved Brethren of the Laity, you have shared in this glorious progress of religion—everywhere throughout the diocese I witness, with delight, the fruits of your pious generosity. And our Diocesan Cathedral! What a monument! Its colossal magnitude would point it out as a national work; yet, in a few years, by your joint exertions, you have almost completed this magnificent Church.

With such proofs of your piety and bounty I can well anticipate how you will receive the announcement of a Diocesan Seminary, in conformity with the prescriptions of the Holy Council of Trent. Such an Institution is essential to the complete organization of the diocese. Without it the aspirants to the priesthood must be imperfectly educated, or they must go elsewhere to seek an education which should be provided for them at home. If, hitherto, we have been obliged to dispense with such a resource, we have felt all the disadvantage of so

* Sess. xxiii. De Reform. Cap. xviii. † 1 Cor. iv. 1. ‡ Hebr. xi. 6. § Gen. i. 2.

great a want, and our experience of this want renders us the more anxious to have it speedily supplied.

Besides, the benefits of the Seminary are to be extended to lay students, that they may be afforded an education in accordance with the enlightenment of the age, and be brought up, moreover, in the knowledge and observance of their religion as Catholics. Our life, as holy Job declares, is a warfare on earth. The condition of the Church in this world places her continually in the battle-field; and the strifes of the age we live in, are mainly those of adverse systems of education. We are living in a country in which great encouragement is given to systems of education hostile to our faith, and opposed to the teaching of the Holy Catholic Church, systems calculated to leave children without religion in this world, and to blast their hopes of happiness in the next. The Institutions called the Queen's Colleges have been condemned, as you are aware, by the Holy See, as intrinsically dangerous to the faith and morals of Catholic students. It is our duty, it is the duty of the Pastors of the Faithful in their respective parishes, and it is the essential duty of parents with regard to their children, to preserve the rising generation from these pernicious institutions. And whilst we withhold them from such a danger, we should endeavour, at the same time, to afford them a suitable literary education, combined with a moral and religious training, which will make them good Christians, and obedient and dutiful children of the Holy Catholic Church.

Such is the work which I propose to your zeal and pious generosity. You, Venerable Brethren of the Clergy, have already shown, by your munificent subscriptions, how highly you appreciate its importance, and I am sure that your faithful people, ever willing to correspond with the efforts of your zeal, will co-operate with you in a holy rivalry for its accomplishment.

In thus seeking to obtain your combined co-operation, I should earnestly wish to communicate to you all the conviction with which my own mind is deeply impressed, namely—that the task we have before us is not difficult of accomplishment. The amount required is, indeed, considerable in itself; but, it could be easily shown, that a contribution, according to each person's means, from all the parishes of the diocese, would more than make up that amount. Let us, therefore, be animated with the feeling that the undertaking we are about to engage in, is one that we can accomplish; that it will not even press inconveniently upon any individual, and that all that is required is a generous effort of the diocese at large.

And here let me anticipate a difficulty which possibly may stand in the way. It may occur to individuals to say, “the

amount I am able to give is but a trifle; if I give it, it will scarcely add anything to the general fund. If I withhold it, it will not be missed from so large an amount." This mode of reasoning may occur not only to individuals, but to the population of an entire parish; which, extending its influence, would mar the general effort to a degree it would be difficult to calculate. Instead, then, of a mode of reasoning which would be fatal, let us say that the work before us is not the work of the diocese generally, but of each individual in particular. Let each one of us say, "I, too—I, in particular, am called upon to have my share in this work; to contribute, according to my means, towards its execution." Even the widow, the poor widow, will not exempt herself, recollecting the example of the widow's mite in the Gospel, and feeling that her reward shall exceed the reward of those who will have given more largely, but from their abundance.

I should wish it were in my power to appear amongst you personally in your respective parishes, in order to enjoy the gratification of receiving from you immediately this tribute, and of expressing to you, in person, my gratitude on behalf of religion. As this, however, will be impossible, consistently with the other heavy and important duties I have to attend to, I must be content to confide this duty to our beloved clergy, in their respective localities, confidently relying, as well on their zeal, as on the ready correspondence of the faithful. The clergy will, therefore, carry out the arrangements made at our late conferences, for rendering the collection successful; and they will make the faithful acquainted with the time and manner of giving in their subscriptions. They will, moreover, explain to the faithful that, sharing in the erection of the Seminary, they will share also in all the good works that will be performed in connection with it, as long as it will exist; and that once every year the entire community of priests and students will offer up their fervent prayers, with Solemn Office and High Mass for the dead, in the collegiate chapel, for the eternal repose of all the deceased contributors.

Again recommending this diocesan undertaking to your zeal and pious generosity, I desire to remain, Venerable Brethren of the Clergy, and dearly beloved Brethren of the Laity, in the love of our Lord Jesus Christ, and of His Immaculate Mother, and under the invocation of our glorious patron, St. Mel.

Your ever devoted servant in Christ,

✠ JOHN KILDUFF.

Longford, Feast of St. Martin, B. and C.
November 11th, 1861.

SECOND APPEAL TO THE LAITY OF ARDAGH FOR AID TO FINISH
ST. MEL'S COLLEGE.

ST. MEL'S DIOCESAN SEMINARY.

*John, by the Grace of God, and favour of the Apostolic See,
Bishop, &c., to the Catholic Clergy and Laity of the Diocese
of Ardagh.*

Venerable Brethren of the Clergy and Dearly Beloved Brethren
of the Laity,

I addressed to you, as you recollect, a communication, under date 11th November, 1861, informing you of my desire to erect a Diocesan Seminary, and requesting your co-operation in so desirable a work. You have responded in a manner worthy of the object, and worthy of the great zeal for religion for which you are so distinguished. Encouraged by the example and exhortations of a devoted clergy, parish rivalled parish in a combined effort which speedily placed in my hands sufficient means to erect the walls of the building, and put on the roof.

This prompt and bountiful generosity, on your part, affords the most gratifying evidence of how you appreciated the reasons I ventured to submit to you for undertaking this great Diocesan Institution. I thank you, dearest brethren, with a heart overflowing with gratitude and admiration, and I pray the Almighty Giver of all good gifts to reward you a hundred fold.

It was too much to expect that a single effort would realise the entire amount necessary for the completion of so extensive a work. Neither could I believe that I should find your religious generosity exhausted by one contribution. I therefore, had no difficulty in directing the plans to be prepared on a scale commensurate with the requirements of such a work, and, whilst I was careful to avoid all extravagance in style, I felt it at the same time due to the nature of the Institution and the credit of the diocese that the building should exhibit a suitable character of respectability. Guided by these views, I freely expended the funds you placed at my disposal, and they have enabled me to carry forward the good work so far.

Having done so much, and finding my hands empty, I felt bound to deliberate, and ask myself the question, was I to proceed further, or was I to order the works to be suspended. For the moment, I had to be myself the interpreter of your views and wishes. I recollected the spirit with which you hailed the project, when I announced it to you. I felt as if the diocese

was pledged to it, and that you would all feel the reproach, equally as myself, if the passer-by could say, "this man began to build, but he was not able to finish." I, therefore, decided that the works should go on without stop or delay, and that I was more than warranted in pledging the diocese for the means of meeting the expenses.

I am now to test whether I have resolved rightly or wrongly in this determination—whether I have overrated your generous zeal, or only calculated, at a due estimate, that religious bounty of which I have already had so many and such magnificent proofs. This I am to know by the appeal I now make for a renewed effort, in the form of a general collection, as before, throughout the diocese. I shall not disguise from you that the larger share of our task remains yet to be accomplished, and that if you have been generous already, we cannot help asking you to be still more generous in the present instance. I am encouraged to believe that you will be so. The past guarantees the future, and the noble generosity which has carried forward this diocesan work to so advanced a stage, within so short a time, is an assured earnest that you will not cease to aid it forward, till we have the happiness of seeing it completed.

It is unnecessary to expatiate on the importance of such an institution in the diocese. Its high and holy destination proclaims the momentous interests it involves, and the vital influence it is to exert on the religion of our people for generations to come. The age we live in is pre-eminently an age of progress. Whilst all things else move onward, the education of our clergy must not remain stationary, and it is only in a Seminary suitably appointed and properly regulated that the young aspirant to the sacred ministry can have the advantage of an education which, with a liberal and accomplished culture of mind, will combine a training of his dispositions and a formation of his habits in conformity with his sacred vocation. In contributing, therefore, to the erection of a seminary, such as we are endeavouring to establish, you will have the merit of propagating the priesthood of the diocese, and, at the same time, securing for them an education, which, with the Divine blessing, will render them worthy of their august mission as "Ministers of Christ and dispensers of the Mysteries of God."

But, as I have already informed you, the seminary is not destined for ecclesiastics alone. It is intended to provide for the education of lay pupils besides. In this we have a double object to attain—a suitable education according to the requirements of the day; and to withhold, moreover, our youth of the higher and middle classes from educational establishments condemned by the Supreme Head of the Church, as dangerous to

the faith and morals of the pupils who would frequent them. The aim of these establishments is to put asunder what God hath joined in the formation and constitution of the human mind. They would divide man's individuality, and treat him as if he had one capacity for secular knowledge and another, quite independent, for moral and religious culture. And whilst they would allow, forsooth, the opportunities for religious instruction to those to whom—without limit—the commission of teaching was divinely confided, they would not allow their interference, much less their control, in the other departments of education. Such a distinction would be sure to lead to the most disastrous results. It would poison the very sources of education, and under the pretence of a boon, it would be sure to rob us of that Faith which—through God's mercy—we have preserved through centuries of persecution and suffering. Yes, the most prominent design and purpose of those condemned establishments is to separate the people from their pastors, and to break up that union which, despite all the efforts of earth and hell to the contrary, has preserved amongst us, without taint or variation, the Faith once delivered to the Saints.

You will, therefore, be consolidating and perpetuating this holy union, and you will be securing to your children, and your children's children for generations to come, the blessings of a first-class literary education, and, with it, the priceless advantage of a moral and religious training according to the doctrines and observances of the One True Faith, without which it is impossible to please God; and of the One True Church, out of which there is no salvation.

We do, therefore, calculate with confidence upon your bountiful aid to proceed with a work so fraught with results of such importance to religion amongst us. Every one can give something, and no one will be found to say, I shall give nothing. The result we hope for at your hands depends not on the large contributions of the few, but rather on the small contributions of the many. At the same time, they who can give largely will contribute according to the means with which God has blessed them, whilst those in humble circumstances, even to the poor widow, will not withhold their mite. We are to recollect that God regards not so much the hand as the heart—not so much the amount given as the intention and good desire of the giver.

I feel, however, the language of entreaty must not be used. It is wholly unsuited to your spontaneous generosity, which requires not to be evoked, but rather to be regulated in the manner it is to be exercised. I, therefore, hope that the first Sunday of Advent, the 29th day of November, will be found

a convenient day for another joint effort in the way of a simultaneous collection in every parish in the diocese. The clergy will please read this letter the two previous Sundays, to their respective flocks, and add such observations as their own zeal and piety will suggest. They will, moreover, explain to the faithful that, sharing in the erection of the seminary, they will share also in all the good works that will be performed in connection with it, as long as it will exist; and that the entire community of priests and students will annually offer up their fervent prayers, with Solemn Office and High Mass in the Collegiate Chapel, for the eternal repose of all the deceased contributors.

“The grace of our Lord Jesus Christ be with you all. Amen.

✠ JOHN KILDUFF.

Longford, Feast of St. Martin, B. and C.,
November 11th, 1863.

LENTEN PASTORAL FOR 1864—SECRET SOCIETIES CONDEMNED.

John, by the Grace of God and favour of the Apostolic See, Bishop, &c., to the Catholic Clergy and Laity of the Diocese of Ardagh.

Dearly Beloved Brethren in Christ,

It becomes our duty to remind you of the near approach of those merciful days, when the Church annually calls upon her children, in the words of the prophet, “to be converted to the Lord with their whole hearts, in fasting, in weeping, and in mourning.”—Joel, ii. 12. Filled with solicitude for the salvation of your immortal souls, we exhort and entreat you, dearly beloved brethren, to respond, during the holy season of Lent, to that solemn invitation to repentance; with the Apostle we exhort you “that you receive not the grace of God in vain;” for “behold, now is the acceptable time—behold, now is the day of salvation.”—2 Cor. vi.

The knowledge, love, and service of God, and the salvation of his immortal soul, being the great end of every Christian, should form the subject of his most serious consideration at all times, and, more especially, during the penitential season on which we are now entering. Want of consideration on spiritual matters is the bane of the world. “With desolation,” says the Prophet Jeremias, “is all the land made desolate, because there

is none that considereth in the heart.”—xii. 11. How many a sinner would be stopped in the very commission of crime, did he but reflect for a moment on the presence of God—did he but remember that the Omnipotent Being whom he was offending, and who by a single act of His will could hurl him into the abyss of hell, was standing by him, a spectator of his guilt. So, too, of the thought of salvation. If Christians had a proper idea of it, and kept this idea before their minds when assailed by the world, the devil, or the flesh, they would never sin. For this we have the assurance of the Holy Ghost himself, recorded in the inspired volume: “*Memorare novissima tua, et in æternum non peccabis*—Remember thy last end, and thou shalt never sin.”—Eccl. vii. 40. Yes, our last end—or, what is the same, our eternal salvation—is, in the designs of God, to be the grand leading thought of our existence. It is the most important consideration by far which should occupy our minds during our mortal pilgrimage—for, “what doth it profit a man if he gain the whole world, and suffer the loss of his own soul.”—Matt. xvi. 26. And yet, how few think of God, or of referring their actions to Him? How few really think of the “one thing necessary,” the salvation of their immortal souls? How few keep before their minds the thought that was ever present to St. Teresa? “There is but one God, one death, and one soul for each,” she would exclaim; “there is but one God; and if we forfeit His friendship, to whom else shall we have recourse? one death; and if we die badly, how can we repair the loss? one soul, which once lost, is lost for ever.” Such was the reflection which weaned that great saint from all of earth that was earthly; and the same it is that forms the greatest torment of the damned. “*Nos insensati!*” they exclaim in thrilling accents of despair, “*Nos insensati*—fools that we were!” We knew that there was but one God, and we have lost Him; we knew that we could die but once, and we have died attached to sin, and at enmity with that God who would have saved us; we knew, indeed, that we had but one soul, which once lost, must suffer for ever; and yet, through our own fault, we have lost it. “*Nos insensati*—oh! fools that we were!”

Dearly beloved brethren, you have yet time to convince yourselves, by the sad experience of others, that the great, the only affair of a Christian is his eternal salvation. You have yet time to secure your election by the Great Judge in the Valley of Josaphat. Will you neglect this grace given you by your merciful Father? Will you be so blind to your own dearest interests as to entail on yourselves everlasting woe, by devoting all your energies to the service of this perishable world, and neglecting the “one thing necessary”—your eternal salvation?

No, no ! Resolve with God's assistance, to resist His graces no longer. Though you may have hitherto laboured entirely for the flesh and for the world, and done little or nothing for the soul or for God—still it is not yet too late to amend. Begin at once and despair not, but do manfully. That merciful God who wills not the death of a sinner, but rather that he be converted and live, now invites and exhorts you, as He exhorted the Jews of old, to be converted and to do penance. He gives you the same consoling assurance which He gave to them—that by a speedy conversion and a sincere repentance, you may still escape the dreadful punishments due to sin : “Be converted and do penance for all your iniquities, and iniquity shall not be your ruin.”—Ezek. xviii. 30. If then there be any who have hitherto neglected their religious duties, or have proved a disgrace to the religion they profess by the immorality of their lives, we now exhort and conjure them not to receive the grace of God in vain—to lay hold on this acceptable time—to profit of these days of salvation. If any have been living the victims of the degrading and debasing vice of drunkenness, which is to many the fruitful source of wretchedness in this world and the cause of their everlasting misery in the next, to them we address the same exhortation. We know, and we acknowledge with the liveliest gratitude to our good God, that the great body of our faithful people are ever ready to yield a submissive and willing obedience to the voice of the Church, yet we cannot conceal from you the bitter anguish and affliction which fill our soul, on learning that some evil-disposed men, in certain districts of this diocese, have been endeavouring to corrupt the flock committed to our care, by drawing unwary and unreflecting persons into secret societies, which the laws of God and of the Church condemn. Sacrilege at the altar, drunkenness, theft, robbery, premature and ignominious deaths on the scaffold, the shedding of innocent blood by night and by day, the separation of husbands from their wives, and of children from their parents, are the effects, and the only effects, these societies have hitherto produced. We have again and again repeatedly implored, and we now again implore such of our people as belong to these accursed societies, to disconnect themselves from them at once and for ever ; until they do so, they are disobedient children of the Catholic Church, and as such justly excluded from all participation of the sacraments. In your wonted zeal and persevering co-operation, venerable brethren of the clergy, we rely for assistance in rooting out this baneful evil from among our people. You will be instant in season and out of season in bringing home to the minds of all a deep conviction, that combinations opposed to the laws of God

and the Church, no matter what name they may assume, so far from effecting any good, are always, wherever they exist, most destructive of every virtue, most injurious to morals, and most dangerous to the peace of society at large. You will denounce the wicked promoters of these most mischievous societies as the greatest enemies of their religion and country—disgracing the former as far as man can do, and retarding the progress of the latter in all useful improvements. Through the bowels of the mercy of Jesus Christ, we exhort and conjure them to open their eyes to their perilous condition, to the wide-spread scandal they are giving, and to seek a reconciliation with their God during this acceptable time, lest his wrath may come on a sudden, and in the time of vengeance He may destroy them.

The Lenten Regulations will be the same as have been observed in this diocese during the Lent of the past year. Availing ourselves of the dispensing power communicated to us by the Holy See, we permit the use of flesh meat on all the Sundays, Mondays, and Tuesdays; on all Thursdays, except the first Thursday and Thursday in Holy Week; on all Saturdays, except the first Saturday, the Saturday of the Quatuor Tenses, and Holy Saturday. The use of flesh meat is prohibited during the first four days and the last four days of Lent, as well as on the Wednesdays and Fridays in the other weeks, and on the Saturday of the Quatuor Tenses—the 20th of February. It is to be observed that on those days in which flesh meat is allowed, fish is not permitted at the same meal. Eggs are allowed on all days except the first and last Wednesdays and all the Fridays in Lent. Milk and white meats are allowed on every day except Ash Wednesday, Spy Wednesday, and Good Friday; and on Sundays white meats and eggs may be used at every meal. Should anyone, on account of ill health or some other just cause, require a still greater relaxation, they may have recourse to their spiritual directors, who are hereby authorised to grant such further dispensation as they may conscientiously deem necessary. The clergy, in their opening Lenten Instructions, will fully explain the nature of the fast of Lent, and the causes which excuse from the observance of the fast or of the abstinence.

Whilst the Church, through compassion for the infirmities and sufferings of her children, has permitted the rigour of her laws to be relaxed in their favour, her doctrine on the necessity of penance, self-denial, and mortification continues unchanged. She therefore expects that those who may avail themselves of the dispensation now granted will compensate for the lenity with which they are treated by more fervent and frequent prayers, by liberal alms to the poor, and by the exercise of the other

spiritual and corporal works of mercy. The pious faithful endeavour, at least during Lent, to hear Mass every day. We earnestly exhort all, whenever circumstances permit, to assist devoutly at that adorable sacrifice—to offer up, in union with the priest and in atonement for their sins, the blood of our Mediator, Christ Jesus, which “cleanseth us from all iniquity.” During this season of penance and prayer, the Church, in the sacred office recited by her ministers, will commemorate daily the sufferings and death of our divine Lord. The same should be the subject of your frequent and pious meditations, and with that view we strongly recommend the excellent devotion of the Stations of the Cross. We also earnestly desire that public evening prayers be offered up, at least in the principal church of each parish, at which the Rosary of the Blessed Virgin will be recited as usual; in the remote rural districts it may be recited in common by each family. Your fasts and prayers will be more acceptable in the sight of God, and will draw down more abundantly the choicest blessings of heaven when accompanied by works of mercy and charity. These works may be practised in various ways—visiting the sick, comforting the afflicted, instructing the ignorant, bringing the erring to repentance, giving alms to the poor, according to your respective abilities. “Alms,” says holy Tobias, “delivereth from death, and the same is that which purgeth away sins and maketh to find mercy and life everlasting.”—Tob. xii. 9. Hence the Church, during the holy season of Lent, ceases not to recommend these most meritorious works, repeating in her office the words of the prophet Isaiah: “Break thy bread to the hungry, and bring the needy and strangers into thy house; when thou shalt see one naked, cover him, and despise not thine own flesh.”—Isaiah, lviii. 7. We take this opportunity of most gratefully acknowledging the generous contributions sent to us by our devoted clergy and faithful people towards the completion of St. Mel’s College, and we humbly pray that the good and merciful God may bestow on the contributors his choicest graces and blessings. Whilst we have no doubt but you will continue to take that lively interest in our Diocesan College which it so justly claims, permit us to observe that the utmost vigilance of the clergy is required in watching over the religious and secular training, and in preserving in their integrity the faith and morals of the youth of both sexes in their respective parishes. Unceasing efforts are made to subvert the religious principles or weaken the piety of the rising generation, chiefly by dangerous systems of education. We had thought that in this diocese we were comparatively free from the dangers and abuses arising from the mixed system followed in the National Schools; but recent

complaints prove to us that even here we are not secure from the evils inseparable from its operation. All schools, therefore, frequented by Catholic children should be regularly and carefully visited by the clergy, with the view of exercising a strict supervision over these schools, and of imparting to the pupils sound religious instruction on the doctrine and discipline of the Holy Catholic Church; and in no instance should Catholic children be permitted to frequent schools in which their faith or piety may be endangered.

The grace and peace of our Lord Jesus Christ be with you all, brethren. Amen.

✠ JOHN KILDUFF.

Longford, Feast of the Purification of the B.V.M.,
2nd February, 1864.

John, by the Grace of God and favour of the Apostolic See, Bishop, etc., to the Catholic Clergy and Laity of the Diocese of Ardagh.

Dearly Beloved Brethren in Christ,

It becomes our pleasing duty to have promulgated the Encyclical letter of our Holy Father, Pope Pius IX., dated the 8th of December of last year, and addressed to all the bishops of the Catholic Church throughout the world. The Encyclical, though addressed to bishops only, will be explained by our beloved clergy to their faithful flocks; for the voice of the Pope is the voice of the Vicar of Christ, and in hearing him we hear Him that sends him. In this letter the Holy Father announces the condemnation of eighty propositions regarding the prevailing errors of modern times, and proclaims a General Jubilee to the Christian world. This act of his Holiness is a noble protest against the perverse and infidel doctrines which, circulated by an anti-religious Press, are sapping the foundations not only of revealed religion, but also of public order and civil government. It proves to all the vitality of the Church of God, and her irreconcilable hatred to every species of error, no matter how masked by false theology, false philosophy, false politics, or any other garb by which the spirit of falsehood seeks to deceive poor souls and plunge them into perdition. As might be expected, this great act of the Holy Father has aroused the indignation of infidels, revolutionists, and heretics; it has produced amongst those turbulent men a commotion like to the raging of a tempestuous sea. They see that their wicked designs have been unmasked, their insidious plots revealed, and their perverse principles condemned, whilst, at the same time, the truth that

is eternal has been vindicated. Hence, they fret and rage, and, were it in their power, they would overthrow the foundations of Christ's Church, and put an end to the reign of Christ upon earth. As for us, glorying, as we do, in the rich inheritance of the Faith, and devotedly attached to the See of Peter, the centre of Catholic unity, we meekly bow to and joyfully receive the decisions of the supreme Pontiff; what he condemns we too condemn, and what he defines we believe. Forgetful of the perils of his own situation, nay, in the very midst of the storm, while winds and waves are in commotion, and accumulating dangers surround him, the Pope, concerned only for the general welfare, rises to the dignity of his sublime office, and with uplifted voice proclaims aloud the eternal truths by which alone Christianity can be saved and society preserved. What a glorious privilege, what a happiness, to be under the guidance of that shepherd who was commissioned by Christ to confirm his brethren, to feed both lambs and sheep. But alas! how miserable is the condition of those who, separated from the true Church, are left to the delusions of private judgment, and are tossed about on the waves of doubt and unbelief. If we look to a neighbouring country, which boasts of its material prosperity and superior enlightenment, what a sad example of the fruits of such separation do we behold? She has thrown off her allegiance to Christ's Vicar, and, relying on the arm of the civil power, has set up an isolated church of her own, and what is the spectacle she presents to thinking men to-day? A so-called church without a creed; a liturgy without sacraments; a Bible Christianity which yet refuses to recognise the Bible as the inspired Word of God. By the same secular authority which gave her existence, matrimony, which sanctifies the ties of social life, is arbitrarily dissolved. Baptism, the last relic of Christianity she clung to, is legally declared an idle ceremony. The Bible itself, on which she so long relied as her sole guide, is blasphemously pronounced by her own teachers to be nothing more than a mere fable. In *Essays and Reviews*, the ablest teachers in her ministry have assailed the most venerable doctrines of Christianity, and declared justification and original sin, hell and the eternity of punishments, and even the inspiration of Scripture open questions which may be combated with a safe conscience; and the Privy Council, her last Court of Appeal, has decided that this is not contrary to the orthodox teaching of the English Church. Like the mythic monster of the fable, the children of her own bowels devour and destroy her. Torn by the jarring discords of rival sectaries, without a fixed creed or principle of unity and cohesion, she has split into countless fragments—divided and sub-divided, till her

sects can be counted by the hundred. One by one she has abandoned the fundamental dogmas of Christianity, and now, a miserable pandemonium of opposed and warring sects—who, among them, might be said almost to deny everything and believe nothing she offers a pitiable spectacle of the folly and delusion of those who abandon the true light for the treacherous guidance of mere reason. Before the rationalistic writers of *Essays and Reviews*, and the sceptic bishop of the Zulu Caffirs, her guides and pastors retire confounded and dismayed. They cannot argue, they dare not condemn. As dumb dogs who cannot bark, they abandon the flock to be devoured by the wolves. As we look on this sad and awful picture, and think upon the end to which it leads, surely we cannot render sufficient thanks to the Author of all good gifts for having confided us to the care of an infallible guide, and for having made us children of the Holy Catholic Church, the “pillar and ground of Truth.” Yes! we shall for ever love this holy Church, the faithful Spouse of Christ, we shall hear and obey her voice; for those who will not hear the Church are, by command of our divine Lord, to be regarded as heathens and publicans.

Besides condemning the prevailing errors of the age, our Holy Father in his Encyclical Letter calls upon all his faithful children throughout the world, to raise their hands and unite their hearts with his in fervent supplications to the throne of grace and mercy for the spiritual and temporal wants of mankind, and by mortification and penance to appease the anger of God, provoked by the sins of men. To encourage repentance, and in order that the prayers to be offered up may proceed from purified and grateful hearts, he opens the treasures of the Church, and in virtue of the power of binding and loosing which he has received from Christ, he offers a Plenary Indulgence, in the form of a Jubilee to the penitent sinner; that is, the entire remission of the temporal punishment due to sin according to the dispensation of divine justice, after the guilt of sin has been remitted by the Sacrament of Penance. The infinite merits of Christ, our Saviour, are applied to this effect, and the good works, labours, and sufferings of the martyrs and other saints, which derive their value from His grace, are offered up in union with them, that our deficiencies may be supplied from their abundance.

We, therefore, by virtue of the authority and instructions conveyed to us in the aforesaid Encyclical Letter of the 8th December last, declare that the Jubilee will commence on Monday, the first day of May, and will continue during the whole of said month, in the following parishes of the Diocese of Ardagh, viz., Gallen and Reynagh, Clonmacnoise, Moat-Colry,

St. Mary's, Ballymahon, Cashel, Killashee, Ardagh, Moydow, Templemichael and Ballymacormick, Mostrim, Clonbroney, Drumlish, Columbkille, Abbeylara, Ballymachugh, Dromard, Kiltoghert, Killenumera, Mohill, Kilronan, and Kiltubrid. In the other parishes of the diocese, viz.: Wheery and Tisaran, Milane and Ballynahown, Tashiney, and Carrickedmond, Legan, Rathcline, Killoe, Clongish, Kilcommock, Rathaspick and Russagh, Street, Granard, Drumlumman, N. et Lougduff, Scrabby, and Columbkille E., Aughavass, Cloone, Fenagh, Annaduff, Gorlitteragh, Murhane, and Bornacoola, it will commence on Thursday, the 1st of June, and will continue up to Friday, the 30th of said month, inclusive. The following are the conditions for gaining the Jubilee, which must all be fulfilled within the appointed month. During that month the faithful must:—

1. Confess their sins and reverently receive the most Holy Sacrament of the Eucharist. In the case of children who have not yet made their first Communion, his Holiness has empowered confessors to dispense with the reception of the Eucharist. We are also authorised to state that, for those who may not have yet complied with their Easter duty, the same Communion will suffice to fulfil the Paschal precept and to gain the indulgence of the Jubilee.

2. Visit twice any of the Churches or Chapels of the parish in which they reside, and there pray with devotion during some space of time.

3. Fast on the Wednesday, Friday, and Saturday of some one week within the month.

4. Give some alms to the poor, each one according to his devotion.

On all Sundays and Holidays of obligation during the month of the Jubilee, the officiating priest, in each of the Churches and Chapels of the Diocese, kneeling at the foot of the Altar, will recite, after the last Mass, the Litany of the Blessed Virgin, and the anthem, "Hail, Holy Queen."

Persons travelling by land or sea during said month, can gain the Jubilee by fulfilling the aforesaid conditions on their return to their respective parishes.

Those who are in prison, or prevented by any corporal infirmity or other impediment from performing the works above mentioned, or some one of them, may have them commuted by their confessor for other works of piety which they shall be able to accomplish, or may defer them to another time.

We have now, dearly beloved brethren, the most favourable opportunity of being reconciled with God, and of satisfying His

justice for our past sins and transgressions. "Behold, now is the acceptable time; behold, now is the day of salvation."—2 Cor. vi. 2. From these words of the Apostle it is manifest that God hath disposed certain seasons of greater favour and grace; and since we cannot promise ourselves that they will return at pleasure, we should make it our chief study to avail ourselves of them to the utmost, while we may. Such is the solemn and holy time of the Jubilee, which is now approaching. The Church, during this holy season, with a view of bringing back the erring from the way of perdition to the paths of truth and of justice, gives to her priests almost unlimited power in the tribunal of penance; at this time they can absolve from nearly all the reserved sins and censures. We, therefore, exhort and conjure you to lay hold on this acceptable time, to profit of these days of salvation. For many this may be the last call to repentance; for many so favourable an opportunity of promoting the eternal interests of their immortal souls may never again present itself. Hasten, then, beloved brethren, to avail yourselves of the spiritual treasures now offered you; come forward in these days of mercy and sue for pardon. "Be converted and do penance for all your iniquities, and iniquity shall not be your ruin."—Ezech. xviii. 30.

We take this occasion to recommend ourselves to your pious prayers, whilst we cease not to pray for you, and to beseech the God of Peace Himself to sanctify you in all things, that your whole spirit, and soul, and body, may be preserved blameless in the coming of our Lord Jesus Christ. Amen.

✠ JOHN KILDUFF.

Longford,
Feast of the Annunciation of the B. V. M.
25th March, 1865.

P.S.—*Facultates habent confessarii. 1mo—Dispensandi super communione cum pueris qui nondum ad primam communionem fuerint admissi. 2do—Praedicta opera si adimpleri non possint, in alia pietatis opera commutandi, vel in aliud proximum tempus prorogandi. 3tio—Vota et iam jurata et Apostolicae sedi reservata (castitatis, religionis, et obligationis quae a tertio fuerit acceptata, seu in quibus agatur de praejudicio tertii, semper exceptis, necnon iis quae praeservativa a peccatis non cunctantur, nisi commutatio eundem finem aequè attingat) in alia pia opera dispensando commutare, injuncta semper poenitentia salutari, et aliis quae de jure sunt ingungenda. 5to—Absolvendi, in foro conscientiae, et hac vice tantum, ab omnibus peccatis et censuris a jure vel ab homine, etiam ordinario vel sedi Apostolicae reservatis, iis exceptis de quibus loquitur Bene-*

dictus XIV. in Constitutione quae incipit “Sacramentum Poenitentiae” nimirum qui complices fuerint vel denunciare teneantur, necnon et aliis qui nominatim excommunicati, suspensi, et interdicti, seu in alias sententias et centuras incidisse declarati fuerint praeterquam si obligationi suae satisfecerint. Quod si intra praefinitum spatium iudicio confessarii satisfacere non potuerint, absolvi possunt ad effectum dumtaxat assequendi indulgentias hujus Jubilaei injuncta obligatione satisfaciendi statim ac potuerint.

✠ J. K.

Datum die et anno quibus supra.*

The following description of the blessing of St. Mel's Cathedral, thirty years ago, written by Dr. Kilduff, and extracted from his Diary, cannot fail to be interesting:—

“On Wednesday, September 24th, 1856, the Cathedral Church of the diocese of Ardagh, in the town of Longford, was blessed and set apart for divine worship, under the invocation of St. Mel, the patron of the diocese. The officiating prelate, who also sang the High Mass, was his Grace the Most Rev. Dr. Dixon, Archbishop of Armagh and Primate of All Ireland. The Most Rev. Dr. Cullen, Archbishop of Dublin, Primate of Ireland, and Delegate of the Holy See, gave benediction of the Most Adorable Sacrament, and the Right Rev. Dr. Moriarty, Bishop of Kerry, delivered the dedication sermon.

“The following is the list of prelates who were present on the occasion:—

“Most Rev. Dr. Cullen, Archbishop of Dublin, Primate of Ireland, and Delag. Apost.

“Most Rev. Dr. Dixon, Archbishop of Armagh, Primate of All Ireland.

“Most Rev. Dr. M'Gettigan, Bishop of Raphoe.

“Most Rev. Dr. Browne, Bishop of Kilmore.

“Most Rev. Dr. Cantwell, Bishop of Meath.

“Most Rev. Dr. Denvir, Bishop of Down and Connor.

“Right Rev. Dr. M'Nally, Bishop of Clogher.

“Right Rev. Dr. Browne, Bishop of Elphin.

* These pastoral addresses have been reproduced *here*, not on account of any real or supposed originality of thought, superior arrangement of matter, or beauty of diction; but rather to serve, on the one hand, as an illustration of the practical devotion, courage, and self-sacrifice, with which the Bishop undertook the gigantic works to which they refer—works impossible of accomplishment (most probably) in the hands of any other man, *under the same set of circumstances*, and on the other, as a *record* of the great generosity of the clergy and people of a poor diocese.

- “ Right Rev. Dr. Derry, Bishop of Clonfert.
- “ Right Rev. Dr. Kelly, Coadjutor-Bishop of Derry.
- “ Right Rev. Dr. Leahy, Coadjutor-Bishop of Dromore.
- “ Right Rev. Dr. M’Gettigan, Coadjutor-Bishop of Raphoe.
- “ Right Rev. Dr. Moriarty, Bishop of Kerry.
- “ Right Rev. Dr. Brady, Bishop of Perth.
- “ Right Rev. Dr. Gillooly, Coadjutor-Bishop of Elphin.
- “ Right Rev. Dr. Kilduff, Bishop of Ardagh and Clonmacnoise.

“ Letters of apology were received from his Grace the Most Rev. Dr. MacHale, Archbishop of Tuam, and from their lordships, Dr. Feeney, Bishop of Killala; Dr. Blake, Bishop of Dromore; Dr. Delany, Bishop of Cork; Dr. Durcan, Bishop of Achonry; Dr. Fallon, Bishop of Kilmacduagh and Kilfenora.

“ The choir, which was of the most effective character, and excited general admiration for the admirable manner in which they sang, was conducted by Mr. Lyons, assisted by

- “ Rev. Dr. Dunne, President of Carlow College,)
- “ Rev. John Harold, Kingstown, afterwards) *Masters of Ceremonies.*
Canon,
- “ Rev. George Harold, Kingstown, now Canon and P.P. of Glasthule.
- “ Rev. James Cavanagh, Kingstown, Canon and P.P., Kingstown afterwards.
- “ Rev. Mr. Mullally, Irishtown.
- “ Rev. Mr. Beardwood, Dublin.
- “ Rev. Mr. M’Manus, Francis-street, Dublin, now Canon, and P.P., St. Catherine’s, Dublin.
- “ Rev. Dr. M’Manus, of St. Lawrence O’Toole’s Seminary.
- “ Rev. Dr. Forde, Professor of Canon Law, Catholic University.
- “ Rev. William Stephenson, late of Calcutta, Assistant Priest to the Primate celebrant.
- “ Rev. Dr. Laphen, P.P., St. Catherine’s, Meath-street, Dublin.
- “ Deacon, Rev. John Skelly, C.C., Banagher, now P.P., Carrick-Edmond.
- “ Sub-deacon, Rev. P. Phillips, Presbyter, Ardagh.

“ There were present, moreover, about two hundred priests, comprising representatives from Ardagh, Meath, Elphin, Clogher, Galway, and Dublin.

“ Not less than eighteen thousand members of the laity, comprising persons of all ranks and conditions, came to Longford on the occasion of the ceremony.

“ In the town of Longford and the country around, the cere-

mony was looked forward to with peculiarly strong interest. A very considerable degree of excitement pervaded all classes, and preparations for attending and for marking *the event* (for such it was regarded) with the greatest possible *eclat* were made on all sides. In the whole district, business was suspended. The shops in the town were closed, and in the early part of the morning, the inhabitants, in their best attire, occupied the streets, hastening to the new Cathedral, the great *centre of attraction*. The same feeling pervaded all, both rich and poor. The Board of Guardians adjourned their meeting from the usual day (Wednesday) to the following day; the corn buyers came to a similar resolution in honour of the ceremony, and postponed the holding of the corn market; and all the other traders followed the example. Every road leading to the town was thronged from an early hour with the vehicles of the local gentry and respectable farmers, conveying themselves and their families, and with the peasantry, neatly and cleanly attired, proceeding to the consecration.

“Arrangements were made by the Midland Railway Company to accommodate persons from the different stations along the line desirous of attending. The evening trains on Tuesday, the 23rd, and the first train on Wednesday brought large numbers of clergy and laity. The morning train on Wednesday (quite a monster one) carried in nearly two thousand persons.

“After the sermon, a collection was made in the church, and the amount received, together with the sums realised by the sale of tickets, was over one thousand pounds sterling.”

Dr. Kilduff was a great promoter of Missions throughout his diocese, as the following few extracts from his Diary will show. Missions and Retreats are now happily very common. In the beginning of his episcopate, they were *rare* :—

“September 18th, 1853.—I procured a Mission to be opened in Athlone by the following Fathers of the Congregation of the Missioners: Rev. Messrs. Kickham, Kavanagh, Dixon, Heyfran, O’Kelly, M’Gowan.

“From the 18th September until the 17th of October, they laboured with *great* zeal for the reformation of St. Mary’s Parish, Athlone. They preached three times each day to a crowded audience, and heard confessions from six in the morning until eight in the afternoon, excepting some intervals for meals, &c.

“During the entire month, they were assisted in hearing confessions by *at least* six other priests each day, including the three Franciscans of the Convent, Athlone. Nothing could

exceed the fervour of the people and their eagerness to approach the Sacraments. The entire parish was regenerated. Sodalties of the Scapulars, Living Rosary, Sacred Heart, Confraternity of the Christian Doctrine, and Society of St. Vincent de Paul were established.

“During the Mission, I administered the Sacrament of Confirmation three times: viz, Wednesday, October 5th, confirmed—males, 515; females, 537; total, 1,052: Monday, October 17th, confirmed—males, 454; females, 450; total, 904: Tuesday, October 18th, confirmed—females, 2: total confirmed during the Mission, 1,958! [General reader, do not think these were all from St. Mary’s Parish, or even from Athlone town and its immediate surroundings.] Whoever really wishes to have the spirit of piety renewed among his people, let him get a Mission. Whoever wishes to have vices eradicated, let him get a Mission. Whoever wishes to have his people contrite, purified, sanctified here, and glorified hereafter, let him get them a Mission.

“✠ J. KILDUFF.”

In twenty years after, the writer had many opportunities of witnessing, *oculis propriis*, the permanent good effects of that Mission, and of hearing the people of Athlone, at both sides of the Shannon, speaking of it with enthusiasm, such as might be expected to prevail immediately after the Mission, but not at so distant a period of time.

“Thursday, 12th July, 1855.—Held Visitation and administered the Sacrament of Confirmation in St. Mary’s Chapel, Athlone. Confirmed—males, 125; females, 184; total, 309. I have not met, in the diocese of Ardagh, children better or (taking them all together) so well instructed in the Christian Doctrine. Thanks to God for the Confraternity of the Christian Doctrine, established in this parish on the occasion of the Mission given in the autumn of the year 1853. The fruits of that Mission are still visible in the various Confraternities and in the number of those who, weekly and monthly, approach the Sacraments.

“Tuesday, the 6th November.—Held *Visitation* and administered the Sacrament of Confirmation in the chapel at Banagher. Confirmed, males and females, 886.

“I procured a Mission for Banagher, and it was opened there on the 7th of October, 1855, by the Missioners of St. Vincent de Paul, viz., Rev. Messrs. M’Cabe,* Kavanagh, Dixon, M’Gowran, Heyfran, and Kelly. They continued their labours for four successive weeks (terminating on Sunday, the 4th No-

* His immediate successor as Bishop of Ardagh.

vember), during which time a very large crowd, anxious to avail themselves of the benefits of the Mission, was in daily attendance. On Monday, the 5th November, the day after the close of the Mission, they prepared the candidates for Confirmation; and on Tuesday, the 6th November, Confirmation was administered to the number of persons aforesaid.

“Of the number confirmed, there were very many adults. The knowledge displayed in the Catholic Doctrine, both by old and young, was very *limited indeed*. A very large number, owing to the indefatigable zeal of the Missioners, knew the principal Mysteries, but scarcely anything more. The necessity of a good Catholic Doctrine Confraternity, well worked, under the vigilant and zealous care of the priest, was never more apparent.

“✠ J. KILDUFF.

“1859, 6th June.—I administered the Sacrament of Confirmation in the Cathedral at Longford. Confirmed—males, 104; females, 109. The persons confirmed on this occasion, with very few exceptions, were adults, who turned up during the Mission given by the Vincentian Fathers. The Mission commenced on Sunday, the 8th of May, and terminated on Sunday, the 5th of June. Besides the six Missionary Fathers, viz., Rev. Messrs. Dixon, Kelly, Burton, Chadwick, Gleeson, and Meyers, the following priests assisted in the Confessional during the Mission:—

“Rev. G. Yorke, Adm.,	} Longford.
“Rev. B. O'Reilly, C.C.,	
“Rev. J. Reynolds, C.C.,	
“Rev. J. O'Reilly, P.P.,	} Killoe.
“Rev. J. Conefry, C.C.,	
“Rev. P. M'Keon, P.P.,	} Drumlish.
“Rev. F. Kiernan, C.C.,	
“Rev. Richard Slevin, P.P., Clongish.	
“Rev. Michael Duggan, C.C., Killashee.	
“Rev. John Skelly, C.C., Banagher.	
“Rev. James O'Reilly, C.C., Ballymachugh.	
“Rev. P. M'Givney, C.C., Colombkill.	
“Rev. Thomas Monahan, C.C., Cashel.	
“Rev. John Duffy, C.C., Legan.	
“Rev. Robert O'Reilly, C.C., Edgeworthstown.	

“Sunday, August 27th.—Held Visitation in the chapel of Granard-Kill. The state of religion is very low in this parish. Many do not frequent the Sacraments. Many do not even go to Mass on Sundays. The town is infested with notorious

thieves and bad characters. The only means, in my opinion, of causing religion to revive here is to build a new chapel and get a Mission for the people. Oh, when will that happy time arrive?"*

The zealous bishop had the happiness of laying the foundation stone of St. Mary, Granard, on Saturday, the 8th of September, 1860—(in the same month of that year, he laid the foundation stone of St. Mary, Kilronan)—and of blessing it on the 5th May, 1867. His Eminence Cardinal Cullen preached on the occasion. The Cardinal rode from Longford on that day with Dr. Kilduff, in the new carriage presented to him some months previously by his clergy. It was, I have been told, the first and last occasion on which his lordship used the carriage. He always drove on a plain outside car. A Mission was very soon arranged for Granard. The good pastor, under whose care and direction was built the beautiful Gothic church now holding the most elevated and proud position in the town of Granard, was the late Very Rev. Canon M'Gaver, V.F. He was assisted in its erection by two most zealous and efficient curates, the Rev. P. Fitzgerald and the Rev. John Skelly, now the respected pastors of Legan and Carrick-ed-Mond. Under their and his vigilance, religion improved immensely among the people of Granard. He lived to see the dedication of his new church and the first Mission held there after its opening. Religion now is in a most flourishing condition, under the prudent and enlightened pastorship of the Ven. Archdeacon O'Flanagan, V.G.

Dr. Kilduff devoted his whole energies to the advancement of religion in his diocese. He was a most practical man. In several parishes he found, his Diary records, only a twelve o'clock Mass said on Sundays in the principal church; in some instances, in important towns. He directed there should be an earlier Mass, for the convenience of the communicants and others. He found a great want of schools and of parochial houses, and a bad supply of vestments; and to these practical questions he gave his best attention, as well as to the establishment of a Christian Doctrine Confraternity in every parish; and, above all, he endeavoured to have unbecoming chapels replaced by temples† more worthy of the Supreme Being and

* The respected pastor of Granard, the Very Rev. E. M'Gaver, was greatly distressed by the irregularities of some of his flock, and was delayed in commencing the new church by difficulties regarding the site, all of which he finally overcame by industry and perseverance.

† St. Mary's, Athlone, was, after St. Mel's, Longford, his most marked success in church architecture. It was commenced in 1857 by the late Very Rev. K. Kilroe, P.P., assisted by the devoted Rev. P. Dardis, C.C., and com-

the Holy Sacrifice. He brought that most energetic and self-sacrificing sisterhood, the Mercy Nuns, to Longford, gave them his own residence, where they lived for some years, until they had erected the present stately convent adjoining the railway. That little community has already been the fruitful mother of the Convents of Mercy at Newtownforbes, Granard, Ballymahon, and Mohill. From the very successful and promising convent of the *same Order* at Moate, established by Dr. Kilduff, came forth the thriving institution, conducted by the SISTERS at Ballymahon.

It must not be supposed that his great attention to practical wants and details connected with them prevented his lordship from keeping himself well up on the literature of the day, and especially on theological and philosophical questions. Not having been so much engaged in educational pursuits as his eminent predecessor, Dr. O'Higgins, there does not exist such a record of his learning. But Dr. Kilduff, as a theologian, was a most learned man. He presided at all his Conferences, and made them highly practical and interesting. The writer had the advantage of reading his Theological and Scriptural Course at Maynooth, the fame of whose professors is world-wide. The least of them is, indeed, a giant in his own department. Their *treatises* are read in the *New*, as well as in the *Old World*. Drs. O'Hanlon, Murray, Croly, Neville, and Molloy were the Professors of Theology in my time. Their fame is not confined to Ireland. If, however, I were asked which of these great men was the best and most useful professor, I should say Dr. (now *Monsignor*) Neville, Dean of Cork. He taught his class the pith of the tract in a clearer manner than any of the other professors. He did not burden their intellect and memory with unnecessary and almost useless details. He did not obscure his chief points by verbiage. He did not waste his energy and the attention of his class on *nice philosophical* and metaphysical distinctions of *scholastic* writers (although, at the Dunboyne Examinations, when a fitting occasion arose, he invariably showed his skill and power in that department of science, investigating, as he went on, *principles* and *axioms* to their very *sources*, and pushing *objections* to their *ultimate conclusions*, thus revealing the range and depth of his innate ability and acquired knowledge); in which, perhaps, the twelve premium men could not all follow him; and the result was, his students remembered his

pleted in 1862, when it was dedicated. In the published record of Cardinal Wiseman's tour in Ireland, his Eminence is reported to have said, in a lecture delivered in London: "The most graceful parochial church I have seen, during my tour in Ireland, is St. Mary's, Athlone." It was Dr. Kilduff promoted it and blessed it. Dr. Cullen, Archbishop of Dublin, preached the dedication sermon. Mr. John Bourke was the architect.

teaching better than that of the other professors. He did not go off in divergencies, and make them so learnedly long, as to draw away the minds of his class from the main proposition. No; he had the happy method of keeping to his points, and using clear and brief language in his expositions, and of putting questions in Moral Theology especially, one of which, at times, would fairly test the respondent's reading of perhaps twenty pages of a tract. He was, to my mind, the clearest, ablest, and most practical professor of them all; and, in listening to Dr. Kilduff conducting Conferences, I was frequently carried off in thought to Dr. Neville's class hall in Maynooth, their methods were so much alike. Dr. Kilduff, as it were, instinctively caught up the viscera of the *subjecta materia* for Conference. He refused to consider at all crotchets and puzzles. His clear and practical mind could not delay on such *nugae*. He had a happy way of reducing to silence gentlemen, the amount of whose ability and reading only enabled them to raise false issues, run off in tangents, waste time in divergencies wholly foreign to the subject-matter, and leading only to endless and profitless discussion, without any apparent show of accuracy, precision, or even discursive reading of the tract. With such men it is very difficult to argue. They have not even as much knowledge as constitutes the *conditio sine qua non* for argument. Therefore, it is more difficult to overcome or convince them than those who know something about the matter; for they pass rapidly from one irrelevancy to another, until a whole series comes forth, to show not their smartness, as they supposed, but that they had declined a *via recta scientiae et veritatis*. His clear intellect saw at a glance a disputant of this class, and he overcame him *toute suite*, by mildly conveying to him he was disqualified to enter the *lists* until he had properly prepared himself. It was thus the bishop was able to get through so much matter in one Conference; for we had at each Conference not only a portion of a tract on Theology, but also a chapter in Scripture, from one of the Evangelists, which some member of the Conference was called upon to read and explain *a la mode* Maynooth. There was, moreover, a sermon of half-an-hour's length, preached at the commencement of the Conference by some one named at the previous Conference, and afterwards criticised by the bishop. If it had been the will of God that Dr. Kilduff held a Professor's Chair of Theology at Maynooth for some years before he was raised to the episcopate, there is no doubt on my mind, at all events, that he would have earned for himself the name and fame of one of its ablest professors.

As an administrator of the diocese, he was very successful. *Merit* was his standard for promotion, and wherever he found

seniority resting on merit, its possessor was never passed over. Time and experience, with very few exceptions (there are exceptions to every rule), proved the wisdom of his appointments. He experienced less difficulties in connection with his appointments than perhaps many bishops, owing to the *decision and courage of his character*. The last important appointment he made was to the benefice of Moat and Calry. Many expectants having been passed over, and the Rev. P., now Canon Kearney having been appointed its P.P., some criticism resulted. But, after the lapse of nineteen years, the wisdom and foresight shown by that collation are triumphantly manifest. *Si argumentum petis, circumspice*. Look at the beautiful new Church of St. Patrick's, unsurpassed—I might almost say, unrivalled—as a parochial church, in Ardagh, having regard to its interior and exterior decorations. Look at the new and handsome presbytery and grounds. Look at the new Church of St. Kieran, the new presbytery at Mount Temple, and the schools, all the work of the present pastor, Canon Kearney; and say, if you can, Dr. Kilduff's clear insight into character and fitness was not revealed in that appointment. I say nothing of his Confraternities, *missions*, and *retreats*.

Dr. Kilduff, as a preacher, was, perhaps, the most effective in his day. I do not mean to convey that weighed in the scales of calculation and merit—set up by standard writers on pulpit-eloquence—the Bishop of Ardagh could justly be declared entitled to a foremost place amongst the orators of his time. For his voice was certainly not as musical and flexible as that with which Mario was gifted, nor was his manner or *action*, taking the word in its widest sense, quite *secundum regulas artis Reticæ*; nor was there any originality of thought, arrangement, or expression about the composition of his sermons. There was no striking beauty or flow about his *style*; but the perfection of his preaching consisted in the apparent absence of excellence. His discourses were plain, homely, practical, striking at the roots of vice, and lifting the mind to the great future rewards. His language was simple and intelligible to all; his illustrations were taken from the Scriptures, the writings of the Fathers, and daily experience of all. Whenever it was announced that he was to preach in any particular church, on a particular day, multitudes went to hear him, and were moved by his sermons in a manner and to a degree of external expression, such as I have never seen or heard on a similar occasion. What was the cause of his great influence over his hearers, in the absence of so many qualities laid down by writers on pulpit oratory and how came this excellence in Dr. Kilduff? It came from the earnestness and sincerity of his manner, founded (as all

came gradually to learn and know) upon the unselfishness and self-sacrifice of his character. The *earnestness* of his manner was the chief cause of the success of his preaching. His delivery convinced all of his own thorough sincerity and profound conviction in the truth of what he said.

In the minds of his hearers there could not arise any such thoughts as Shakespeare gives expression to—Richard II., Act V. scene 3, in the following beautiful and impressive words:—

Pleads he in earnest! Look upon his face.
His eyes drop no tears—his prayers are jest,
His prayers come from his mouth, but not from his breast.

His thorough and downright earnestness would almost prove the truth of his propositions even to the minds of the sceptical. Besides this element of success in his preaching, there was another—viz., his unselfish, self-sacrificing life. The influence of such a life upon a congregation, or one's flock, is beautifully described by Cowper, in the following words:—

“I venerate the man whose heart is warm,
Whose hands are pure, whose doctrine and whose life,
Coincident, exhibit lucid proof,
That he is honest in the sacred cause.
To such I render more than mere respect,
Whose actions say that they respect themselves.”

To hear Dr. Kilduff and look on him whilst preaching, was enough to bring you, at once, irresistibly face to face with God, in thought, eternity, and the everlasting truths. Some of his discourses are remembered to this day by those who heard them.

And thus it is, one recalls to mind what the biographers of SS. Charles Borromeo and Francis de Sales, tell us of their preaching. The former, laboured under many natural defects of voice, manner, and style; nevertheless, the grave modesty of his manner, together with the sweet heavenly unction accompanying his utterances, seized the hearts and minds of his hearers and produced wonderful results. The same is related of St. Francis. Of Massillon it is written, that so great and overwhelming was his *unction*, directly he began to speak he conveyed the impression—he could no longer restrain himself from giving expression to the heavenly and sublime truths, with which he was full. Dr. Kilduff used little or no gesture. I read in some review, that his Eminence Cardinal Newman uses no gesticulations in preaching, and when asked why, he answered, the Word of God is too powerful and solemn to need *acting*. Bourdaloue, it is said, preached some of his most effective sermons with his eyes closed and hands clasped before his

breast. Dr. Kilduff's voice, although somewhat harsh, was powerful and far-reaching.

In addition to the thorough earnestness of his manner and purity of his life, and self-sacrifice in the external works of religion, there was another element of success—viz. the fulness of instructive matter. Being well read in Theology and Scripture, he easily found an abundant supply of matter.

In fact, his discourses were epitomes of Moral and Dogmatic Theology, expressed in the plainest and simplest language, on whatever subject he treated. The writer recollects two of his discourses especially—viz., his sermon on the Fourth Commandment of God and his sermon on Scandal, and he never heard as much Moral Theology compressed into a single discourse on these subjects. It is to be regretted none of his eloquent sermons can be found. I could only find a scrap of his sermon on the Resurrection and which I omit, as it would give no idea whatever of the entire discourse, which I once had the advantage of hearing him preach, in St. Mary's Church, Athlone, on Easter Sunday preceding his death. He was also a good Latinist and Mathematician. At the annual Concursus, held in Longford, for vacant places in Maynooth, and other Colleges, the Bishop was the principal examiner, and clearly showed his thorough acquaintance with the Greek and Latin Classics. The following autobiography, written in his own handwriting and found amongst his papers, will give some idea of what he was as a writer of the Latin language:—

Joannes Kilduff, Dei et Apostolicae sedis gratia Episcopus Ardachadensis.

Natus die 11^o Novembris, 1820. Ingressus alumnus in seminarium Sancti Vicentii de Paul apud Castleknock. die 1^o Septembris, 1831. Ibidem duobus annis humanarum litterarum atque Rhetoricae studio incubuit Romam profectus et factus alumnus Collegii Hibernensis de urbe de die 15^o Septembris, 1840. Ibidem versatus est octo annos, unum mensem et viginti dies, quo tempore Rhetoricae, Philosophiae et Theologiae studio operam navavit, et magistros habuit Patres celeberrimos illustris Socie Jesu. Die 12^o Martii, 1842, tonsuram clericalem et Die 15^o Novembris 1846, quatuor ordines minores accepit. Die 8^o Decembris, 1846, in festo B. V. M. Immaculatae ad subdiaconatum et die 19^o ejusdem mensis et anni ad Diaconatum promotus fuit.

11^o Julii, A.D. 1847, presbyteratus ordinem suscepit. Et die demum 29^o Junii, A.D. 1853, Episcopus Ardachadensis consecratus fuit. S.D.N. Pio Papa IX^o feliciter regnante Episcopo

consecrante Remo D.D. Paulo Cullen Archiepisco Dubliniensi Hiberniae Primate et sedis Apostolico Delegato ; Episcopis vero assistentibus Reverendis. D.D. Josepho Dixon Archiepiscopo Armachano et totius Hiberniae Primate et Joanne Cantwell Episcopo Medensi : Ordinatus Presbyter die 11^o Julii, 1847, ut supra notatum Concilio admodum R. D. Pauli Cullen Collegii Hibernensis Rectoris Romae ad huc moratus est sexdecim ferme menses quo tempore Philosophiam moralem in Dicto Col. Hibernensi publice docuit. Die 4^o Novembris, 1848, alma urbe discedens, in Galliam venit et ingressus domum St. Lazari, Parisiis: in via vulgo dicta Rue de Sèvres, ibidem apud Missionarios S. Vincentii de Paul quinque circiter mensis remansit.

Sub finem mensis Aprilis, A.D. 1849, in Hiberniam rediens ad amicos suos Missionarios S. Vincentii de Paul divertit quibus commoratus est quatuor annos et menses duos cum dimidio, nunquam tamen vota predictae Congregationis Missionariorum propria emisit, licet ad id praestandum saepe saepius invitatus fuit. Post ejus in Hiberniam reditum factus est statim Rhetoricae et Sacrae Scripturae, Professor in Collegio S. Vincentii apud Castleknock quo in munere annum unum explevit. Reliquo vero tempore versatus praecipue fuit simul cum sacerdotibus predictae Congregationis in Missionibus inter pauperes habendis, diversis in Hiberno partibus donec die 24^o Maji, A.D. 1853, vigore Brevis Apostolici dati die 1^o Maji, A.D. 1853. Maximo cordis et animi dolore, ad gubernium Diocesis Ardachadensis suscipiendum coactus fuit. (Lector benevole—ora pro eo).

✠ JOANNES KILDUFF.

We are now drawing near to the close of this great Prelate's earthly career. His Diary of 1867 shows that he entered the days for "Visitations," to be held that year, in twenty-two parishes. He commenced on Sunday, the 17th March, and held seventeen of them, the last being on the 11th June, which is entered in his usual handwriting, and is the last entry in his Diary. It is Kenagh, Co. Longford. The Bishop was overworked, and, therefore, liable to catch any passing disease or epidemic. Typhus and typhoid fever were, at that time, prevalent in Longford. The holy man was seized with this dreadful disease about the 15th June, or perhaps before ; and refusing to consider himself dangerously ill, relying on his once powerful constitution, it grew and advanced rapidly on him, through want of timely care, and secured its victim before it was sufficiently known the bishop was seriously ill. Thus it was, his sickness was considered of short duration, and his death rapidly

followed. He died, however, as he lived, in a most edifying manner, having received the last Sacraments.

The following notices of this sad event appeared in the daily *Freeman*, and, doubtless, will be read with interest, even by those who have seen them before:—

DEATH OF THE MOST REV. DR. KILDUFF.

Throughout every district in Ireland this sad announcement will be read with profound sorrow. The amiable, the learned, the pious, and exemplary Bishop of Ardagh is no more. Shortly after two o'clock yesterday, the good prelate resigned his pure spirit into the hands of his Creator, displaying to the last that holy zeal, ardent piety, patience, and resignation to the Divine will, which characterised his blameless and holy life. He should have died hereafter, when full of years, when all the great works which he had projected were completed, and not now, when it was to be hoped that he was only in the period when he would see around him the fruits of his apostolic labours, and the reward for all his toil and parental solicitude for the spiritual and temporal welfare of the flock confided to his charge. But God has willed it otherwise, and the Church of Ireland has this day to mourn the loss of one of her brightest ornaments, whose virtues and piety shed lustre on the illustrious and ancient episcopacy of his native land. His whole life was a blessing to all who came within his influence, and he has now gone to his everlasting reward, followed by the heartfelt grief and benedictions of his people, who will hold his memory in pious and affectionate reverence from generation to generation. It was only a few days since that it was announced that the good Bishop was preparing to proceed to Rome, with the other Irish prelates, for the purpose of being present at the great solemnities of the 29th instant, when the eighteen hundredth anniversary of the martyrdom of SS. Peter and Paul would be commemorated. But as the time drew near when he was to have taken his departure for the Eternal City, he was stricken with malignant typhus fever, which he caught while ministering to the destitute poor, amongst whom, like his Divine Master, he wished to be. All that medical science could accomplish was done to save the life of one so universally beloved and held in such deep veneration, but to no avail, as the dread malady increased in violence until tired nature was overcome, and the sainted prelate passed away, attended by all the consolations of the faith of which he was, in precept and example, so zealous a minister, and in the full possession of his vigorous and mascu-

line intellect, illustrating the saying, "How beautiful is the death of the just." Consecrated on the 29th of June, 1853, by the Most Rev. Archbishop (now his Eminence Cardinal) Cullen, the illustrious deceased had concluded the fourteenth year of his episcopacy, all but eight days. The Most Rev. Dr. Kilduff was one who would be accounted exalted even amongst the most distinguished. He was remarkable alike for mental power and profound scholarship, combined with a far-seeing judgment and great administrative capacity. Humble in his own estimation, he was held in the highest esteem by all who knew him, and with all the grace of a Christian gentleman he was most distinguished for the meek gentleness of his nature, the kind forbearance of his manner, and for that abiding charity which endureth all things for God's sake. It was in the hidden life of the good bishop his true greatness was to be recognised—in his undying love for the poor, in his zeal for the welfare of his flock, in his countless acts of mercy and self-sacrificing benevolence, and in his deep humility. Amongst his clergy and his people he was regarded as an indulgent and fond parent, and he lived "in the heart of hearts" of his flock, who now mourn his loss in silent sorrow. And it should be so. He who was the stay of the homeless and the destitute, the father to the widow and the orphan, the instructor of the ignorant, the consoler of the sorrowing and afflicted, is no more. In him the sinner has lost the stern, though kind reprove, the weak their great protector, and all, a brilliant example of the height of Christian perfection to which human nature could aspire. Born, as well as we can learn, about the year 1820, of most respectable parents, in the neighbourhood of Athlone, at an early age the future bishop gave indications of the intellectual power for which he was afterwards so highly distinguished. As he grew in years he grew in virtue, and having expressed a desire to enter into the sacred ministry, all his studies were directed to that object. Having received a liberal preliminary education, he proceeded to the Irish College at Rome, then under the presidency of his Eminence the Cardinal Archbishop of Dublin. His collegiate career was most brilliant, and soon after his ordination he joined the Vincentian community. As an humble missionary priest, he officiated in the Church of St. Peter, Phibsborough, and worked with untiring zeal for the instruction of youth, and for the promotion of religion amongst rich and poor. Even the obscurity of the little district church in which he toiled, apparently unknown, could not conceal brilliant virtues such as his, and, though sitting far below the salt, the Master of the Feast called him up to the place of honour and high dignity. On the death of the Most Rev. Dr.

O'Higgins, Bishop of Ardagh, an election was held for the nomination of his successor in the diocese. Three names were forwarded to Rome for the approval of the Holy See, in the usual form, but amongst them was not that of Dr. Kilduff, who was subsequently named Bishop of Ardagh; and the Bulls for the consecration of the humble Vincentian priest arrived in due course. He entered on his sacred duties with that holy zeal and Christian meekness, for which he was so eminently remarkable, and by his precept and example evoked a spirit of religious fervour throughout the vast diocese over which he was called to rule. He lost no time in setting about the completion of the magnificent Cathedral at Longford, commenced by his predecessor, and now the largest in Ireland. The great work went on most prosperously, and despite the many difficulties, the interior of the sacred structure was finished under the direction of Mr. John Burke, Architect. Owing to the cost and labour of bringing stones of a large size from distant localities, the completion of the grand portico had to be postponed; but, notwithstanding, the Cathedral of the Diocese of Ardagh is, perhaps, the finest Grecian structure applied to religious purposes in the kingdom. The good bishop, whose entire life was one of unwearied activity, turned his attention to the erection of a diocesan seminary, and a suitable site in the neighbourhood of the cathedral having been secured, the work soon commenced, from plans and designs furnished by Mr. Burke. Bishop, priests, and people, by their united efforts, succeeded in completing the Diocesan College, which, for architectural effect, harmony, and appropriateness, has no superior in Ireland. Schools and convents for the instruction of youth, and sanctuaries for piety arose throughout the diocese, and the old primitive parochial churches were superseded by temples worthy of the people. This was only the external or material good, or part of it, which was effected in the, alas! too short, episcopate of him who was called "the young bishop." But who will tell of all the moral and spiritual good which was effected under his potent, though gentle rule; for he governed through the hearts and affections of his people, in whose enduring welfare, for time and eternity, his noble and generous nature was involved. His death was worthy of his life, and he has gone to his everlasting rest, after having accomplished his work, like the husbandman who sleeps 'mid the harvest he had sown in the soil that he had cultivated to bring forth fruit in season.

FUNERAL OF THE MOST REV. DR. KILDUFF.

Longford, Monday Night.

On this day, all that was mortal of the Most Rev. Dr. Kilduff, Lord Bishop of Ardagh, was consigned to the tomb beneath the sanctuary of the noble cathedral to this town, attended by everything that could bear testimony of the affectionate veneration in which the illustrious prelate was held by rich and poor. When the sad intelligence of the demise of the good bishop became known on the afternoon of Friday, the greatest sorrow prevailed among persons of every class and creed in this town. All business may be said to have been suspended here, and a stranger passing through the general bustling and busy streets would be inclined to believe that all the inhabitants had left their homes, which they had closed at the time of their leaving, and had not up to now returned. During Saturday, the people who flocked in from every direction, proceeded in groups to the cathedral to offer up their prayers to the throne of grace for the everlasting rest of one who was treasured in the hearts of his flock, and who was to them a father, friend, and guide. Crowds of the poor and needy expressed their deep sorrow for his loss, with bitter tears and wailing, and the voice of grief was to be heard in the homes of the humble and the opulent, and in the streets and roadways. Never was deep and heartfelt regret more generally felt or expressed than it has been for the great departed—great in the truest acceptation of the term; because all that was noble and exalted was his, in heart and soul, that raised him to the highest elevation of human goodness, made his entire life a blessing—an honour to his illustrious order and race, and his death a calamity deeply to be deplored. Since I arrived here, persons in every sphere speak on no other subject than the virtues of the good bishop, whose boundless charity and great and inexhaustible benevolence are only now made prominently known by the wretched, whom he relieved and sustained by his private generosity. Like his Master, “he went about doing good,” and from his slender means he gave freely and in secret to those on whom poverty and privation pressed with a heavy hand. Like the flower that gives out its sweetest perfume when crushed in the dust, the warm-hearted charity of the good prelate did not become fully known until he was stricken by death in the midst of his peaceful victories for Christ, and for the promotion of the temporal and endearing happiness of his faithful people. Whatever he determined on doing he accomplished, because he was always in earnest, and

under a calm, subdued, and humble demeanour there burned an ardent and holy zeal for the advancement of religion and virtue, and an iron will, associated with an untiring energy, that enabled him to overcome difficulties the most formidable, and achieve great and glorious results. In aftertime, men may ask what monument did a grateful people run up to the memory of such a benefactor, and it may be said, that he built a monument to himself in the hearts of his flock, in the virtues that he developed in them, and which they will transmit to their children's children. This was the only memorial he aspired to, but others will remain in the magnificent cathedral which he all but completed, the diocesan seminary which he caused to be erected on the fine, well-wooded land adjoining the church; the spacious schools for the education of the poor, the convent for the Sisters of Mercy, and the beautiful temples devoted to the worship of God, which he caused to be erected throughout the length and breadth of the diocese. The town, yesterday, was crowded by the people, even from remote parts of the country, and an air of gloom and sadness hung over all as they spoke of the departed prelate in language the most tender and expressive of the deep and irreparable loss which they had sustained.

The remains were borne from the seminary, where the good bishop closed his honoured life, to the cathedral, after last Mass yesterday. From Friday evening, up to yesterday, the remains lay in the exquisite Norman chapel attached to the college, attired in his pontificals. The sad bearers of the remains were four of the clergy of the town, followed by a vast crowd. All that was mortal of the departed were received at the principal entrance of the noble pile by the choir of priests in attendance, who preceded the remains to the place prepared for them in the choir. The psalms prescribed by the Ritual for such an occasion having been chaunted, the Office for the Dead was recited throughout the night. From an early hour this morning all the roads leading to the town were thronged by persons of all classes coming to take part in the solemn ceremonial, and to attend the funeral. Every shop and place of business remained closed, without a single exception, and the townspeople of all denominations did everything in their power to mark their deep respect and veneration for the memory of the deceased prelate. At the high and side altars, Mass was celebrated from five o'clock till noon, the time fixed for the Office of the Dead to commence. The weather was extremely fine, and the exterior of the cathedral presented a grand and imposing effect, with its dome and cross-surmounted campanile, rising in classic grace and beauty in the midsummer sunshine.

The campanile, which was designed by Mr. John Burke, is one of the most exquisite things of its kind to be found in the three kingdoms, and gives to the cathedral an air of chaste and solemn beauty calculated to evoke the warmest expressions of admiration. To the right, the Diocesan College of St. Mel was to be seen in all its quiet beauty, in the centre of the heaving meadow land from which it rises, also the fine schools and the convent to which I have alluded. It would be hard to give a just idea of the grand and impressive appearance of the interior of the cathedral, which was crowded to the doors in every portion set apart for the laity. The long line of stone pillars, from which twelve arches at each side spring, and dividing the aisles from the nave, looked grand and massive, as did also the majestic arched decorated ceiling, and superb circular apse above and behind the high altar and sanctuary, which were draped in deep mourning, and bore the emblems of mortality and redemption. The side windows were covered with black cloth and insignia of mourning. The coffin containing the remains was placed on a catafalque in the choir, surrounded by unbleached funeral wax lights. On the lid of the coffin the three mitres and pastoral staff of the late bishop were placed, as also a gilt shield, bearing the following inscription.

THE RIGHT REV. JOHN KILDUFF,

LORD BISHOP OF ARDAGH AND CLONMACNOISE,

Died 21st June, 1867, in his forty-seventh year, and the fifteenth of his Episcopacy.

R. I. P.

The clergy having entered the church in procession, occupied the seats prepared for them in the choir. Then followed the dignitaries and the Most Rev. Dr. Derry, Bishop of Clonfert, Most Rev. Dr. Leahy, Bishop of Dromore, Most Rev. Dr. Kelly, Bishop of Derry; the rest of the Irish Bishops were in Rome. Representatives of the Clergy of all the neighbouring Dioceses were present, and some from Dioceses remotely distant. The grand old Gregorian music was sung with greater excellence and feeling than I had ever heard before. At the conclusion of the ceremonies within the church, the Lord Bishop of Derry pronounced the absolution of the dead, and the remains of the deceased bishop were borne from the cathedral on the shoulders of four of the clergy, amidst the tears and lamentations of the immense congregation. The remains having been placed in a hearse and four, bearing white plumes, the funeral procession was formed, under the direction of Mr. Alfred Waller, Denzille-street, to whom the

arrangements were intrusted. First came a large number of boys, wearing soutanes and surplices, then the hearse containing the remains, followed by a carriage occupied by the Lord Bishops of Dromore, Derry, and Clonfert. Next, came the clergy in soutanes, surplices, and wearing cappas, walking two and two, then the gentry, merchants, and traders of the town and neighbourhood, followed by the constabulary stationed here, and a vast concourse of people from all parts of the diocese.

In the long line of carriages present was that of the Earl of Granard. The sad cortege proceeded along the street leading from the cathedral to the main street as the bell from the campanile told the people that the remains of him who loved them well and loved them to the end were passing to the tomb. The footpaths along the route the funeral took were crowded, and every head was uncovered as the honoured ashes of the great departed moved along. Every shop and office, including the banks, were closed, and even the blinds in the windows of the private houses and hotels were drawn down. On went the sad procession through the sorrowing crowd, and I cannot call to mind anything that impressed me more with a sense of the solemn and imposing scene than the funeral of the Bishop of Ardagh on this day. On the procession approaching the entrance to the military barrack gate, a squadron of the 12th Lancers, in full uniform, rode forward, and as the hearse passed the soldiers lowered their lances as a mark of deep respect to the memory of the honoured dead. For the same object the officers belonging to the regiment walked in the procession in their full dress uniform. The people fully appreciated this graceful tribute to the memory of their departed bishop, which was not only worthy of the dead, but also of soldiers and gentlemen. As the funeral proceeded on its way, the crowds became more dense every minute, and not less than twenty thousand persons could have collected as the cortege returned to the cathedral, the steps and parapets of which were fully occupied by the poor, anxious to see the last of their best friend and benefactor. The remains having been taken from the hearse, they were conveyed through the immense crypt to the vaults beneath the sanctuary, as the choir of priests chanted the psalms proper for the burial of the dead. The last prayers having been said by the officiating prelate, and the sad *requiescat in pace* having been intoned, the tomb closed on the ashes of a faithful servant of God, and prelate of His Church, one for whose premature loss all Ireland grieved, but whose memory shall be revered from generation to generation in the hearts of his people, for whose salvation he lived, and in whose service he died. He went to an

everlasting inheritance leaving behind him a name for self-sacrificing goodness that entitles him to be classed amongst the best friends and benefactors of mankind. After the funeral the clergy assembled in the cathedral, when the Very Rev. Dr. Dawson was elected Vicar-Capitular of the Diocese.

DR. KILDUFF AS A PROMOTER OF EDUCATION IN ARDAGH AND CLONMACNOISE.

He was the first Bishop since the Reformation to establish a high school in Ardagh over which a priest presided as principal teacher. He felt the want of such a school, from his advent to Longford. He embraced the first opportunity he got of remedying this evil. In 1856, a highly distinguished and promising ecclesiastical student from the Diocese of Ardagh was ordained at Maynooth. His name was the Rev. James Reynolds. Shortly after his ordination he was appointed C.C. of Granard, where he remained only for a few months, until he was called by Dr. Kilduff to come to Longford and open there a superior day school for ecclesiastical and lay students. Father Reynolds was assisted by competent masters. He was appointed principal or president, and conducted that school with marked success. The students sent up from it to Maynooth and other colleges reflected honour on the teachers of St. Mel's Day School.

In 1858, Dr. Kilduff laid the foundation stone of St. Mel's beautiful new college. The Bishop himself subscribed some thousands of pounds to it. The parish priests and curates were most generous in their donations towards its erection. The laity of the diocese followed their good example, and in 1865 that magnificent college, erected at a cost of more than £15,000, was formally opened, *free of all debt*. It was a wonderful triumph of charity and finance.

Father Reynolds was appointed its first President, and here it will be proper to give a sketch of his career. The Rev. James (now the Very Rev. Canon Reynolds, V.F.), was born at Balinallee, in the Parish of Clonbroney, Co. Longford, of most respectable and wealthy parents. He received his preliminary education in the Colleges of Cavan and Carlow, where he was amongst the first called to premiums at the end of each academical year. He entered the Rhetoric Class at Maynooth in the year 1850, and was called to the first premium at the end of that year. He was equally successful in his other classes throughout his entire course, having been called to first premium in

Logics, Physics, Theology, and Scripture. He was not allowed to go on the Dunboyne Establishment—the wants of the Ardagh Mission at the time having rendered it necessary that he should leave Maynooth before the end of his fourth year's Theology. Others like him, have had to endure this privation, and to regret it. From many points of view, this is a matter to be regretted; for if he had been allowed to go on the Dunboyne establishment, doubtless, his great talents, indomitable energy, and high character, would have secured for him a Professor's chair in that great college, and he would most probably have received the fame acquired for Ardagh by Dr. O'Higgins, whilst he was on the Professorial staff at Maynooth. But it was not so. Father Reynolds was called home in 1856, and having passed through the various gradations of the ministry, already described, was appointed the first president of St. Mel's College in 1865. The college was opened under bright auspices. There were forty-eight boarders the first year, and twenty-five day pupils. In the second year there were seventy boarders, and thirty-five day pupils. In that same year its founder and patron died. The college received a heavy blow in his death, a blow under which it is yet reeling. He did all he could to make its success permanent, having left by *Will* two thousand pounds sterling, invested in Dublin and Kingstown Railway Debenture Stock, to the credit of the college for ever, the interest to go to pay the yearly rent, thus leaving it *free*.

At the voting for the nomination of Dr. Kilduff's successor, Canon Reynolds was declared *dignus*; the Rev. Dr. McCabe President, Irish College, Paris, *dignior*; and the Very Rev. Dr. Dawson, V.G., *dignissimus*.

Again, at the nomination of a successor to Dr. McCabe, Canon Reynolds was one of the three ecclesiastics whose names were sent to Rome for the vacant See; the Venerable Archdeacon O'Flanagan having been declared *dignissimus*; Dr. Mullooley, prior, St. Clemente, Rome, *dignior*, and Dean Eivers and Canon Reynolds, *dignus* each, by an equal number of votes. Dr. Conroy, Secretary to His Eminence Cardinal Cullen, was, however, appointed Bishop of Ardagh, and in the year 1871, Dean Farrelly having died, the Very Rev. James Reynolds was collated to the Parishes of Ardagh and Moydow, vacant by the Dean's demise. In 1875, the Right Rev. Dr. Conroy, having established the Diocesan Chapter, the Very Rev. James Reynolds was appointed Canon, and, in a few years after, Vicar-Foreign of the Longford Deanery. Canon Reynolds is a profound scholar and able preacher. He contributed some valuable essays to the *Record*, at the time Doctors Moran and Conroy were its editors. He bears the reputation amongst the clergy

and laity, of a true, noble-minded, and generous-hearted priest; thoroughly unselfish, and honourable in all his ways to a very high degree. A beautiful and noble monument of his zeal and energy overlooks the village of Ardagh, and is visible throughout that part of Longford for miles around—St. Brigid's Gothic Church, of which William Hague, Esq., is the architect. The worry and labour inseparable from such a vast undertaking, impaired somewhat the robust frame of Canon Reynolds. It will be for many long ages, an enduring and graceful monument of his love for the beauty of God's House, and the moral elevation of His people.

The Very Rev. Matthew Columb succeeded Canon Reynolds as President of St. Mel's, in 1871. Father Columb was born in the Townland of Aughamore, Parish of Colombkille, County Longford; received his intermediate education at St. Mel's Day School, Longford, presided over by the Very James Reynolds, where he obtained much distinction in his classes. In 1860, he was sent by the Right Rev. Dr. Kilduff to the Irish College, Paris, to be prepared for the priesthood. His course there was highly distinguished. He was ordained in 1865, returned to Ardagh, and entered St. Mel's College that same year, as Professor. In 1871, he was appointed its President; the Very James Reynolds having been promoted to the united Parishes of Ardagh and Moydow. Father Columb held the presidency until 1875, when he was promoted to his present benefice at Kilashee.

The Very Rev. Joseph—now Canon—Hoare succeeded him as President of St. Mel's, in the year 1875. He was born in April, 1842, at Ballymahon, and received his intermediate education at Mount Melleray College and Canon Reynold's Day School, Longford. In both places he carried off high distinctions. He entered Maynooth College in 1861, and after a distinguished course there, in his various classes, was ordained in 1867.

Having returned to Ardagh, he was appointed C.C. of St. Mel's Cathedral, Longford, in October, 1867, where he laboured with much zeal and efficiency until 1875. In that year he was promoted to the Presidency of St. Mel's College. In this new sphere of duty he displayed great energy, and endeavoured by all the means at his disposal to infuse a truly ecclesiastical spirit and demeanour into the alumni of that college. Some of the young priests ordained at St. Mel's, during the period of his office, are now amongst the most exemplary curates labouring in Ardagh, and reflect creditably their excellent training. Canon Hoare, being an expert in Gregorian Chant, did much to improve the whole tone and character of the singing at Solemn Offices and High Masses *de Requiem* in Ardagh generally.

Although his success *in hac materia* has been very considerable and satisfactory, something more remains to be done. He was a great favourite with Dr. Conroy, who made him executor to his will; and most faithfully he discharged that trust. He was appointed Canon in August, 1879, being introduced into the Prebenda quam Rev. Presbyter Edvardus McGaver Parochus de Granard obtinebat.

In 1881 he was promoted to the Benefice of Street, County Westmeath, where he is still. Canon Hoare is considered a priest of very high principles and practice.

The Very Rev. James O'Farrell succeeded him as President of St. Mel's. He was born in the Townland of Ahara, Parish of Legan, County Longford, in the year 1847. He was one of the first boarders in St. Mel's, after its opening in 1865. Having finished his intermediate course there, in 1867, he entered St. Patrick's College, Maynooth, in August of that same year. In both these Colleges he obtained PREMIUMS; and was ordained Priest, by the Right Rev. Dr. Conroy, on the Feast of the Patronage of St. Joseph, on the 21st April, 1872. On the 2nd May, same year, he was appointed Professor at St. Mel's, and entered on his duties next day, which he continued to discharge with much zeal and energy until 3rd April, 1875, when he was appointed C.C. of Granard. There he remained until July, 1876, when he was translated to the Curacy of Banagher, King's County. In 1881, he was promoted from Banagher to the Administratorship of the important Parish of St. Mary, Athlone. In September of the same year he was promoted from St. Mary's, Athlone, to his present position, as President of St. Mel's, which he so worthily holds.*

Dr. Kilduff's great love for the Holy See was manifested on all suitable occasions, and more especially in 1859, when Pius IX., of blessed memory, was assailed by wicked men, and the dignity and independence attaching by divine right to his holy office placed in alarming dangers.

In that crisis, the Bishop of Ardagh was one of the first prelates in Ireland to convoke an assembly of his clergy, and the leading members, amongst the laity, and it was unanimously resolved at that meeting, with an enthusiasm and cordiality rarely equalled, to present an address of sympathy to his Holiness.

* An historical narrative, regarding the foundation and completion of St. Mel's College, should, in the opinion of the compiler, include a brief sketch of its Presidents. It is admittedly a source of regret that some accurate record of the Parish Priests and Bishops (*i. e.* of all Ireland), together with the chief events of their administration, was not kept from the beginning. Such a record would be a most valuable document in the hands of the future historian, whom God will, doubtless, raise up to tell the true story of Ireland in its fulness, when the proper time comes.

The following is a translation of it:—

To Our Most Holy Father, Pope Pius IX.

MOST HOLY FATHER,

We, the Bishop, Clergy, and people of the Diocese of Ardagh and Clonmacnoise, prostrate at the feet of your Holiness, beg to testify our sincere attachment and profound veneration for your sacred person, and our heartfelt sympathy under the most cruel wrongs, inflicted by designing and evil minded men on your paternal and benevolent heart. The trials to which your Holiness has been subjected, have awakened, throughout the length and breadth of Catholic Ireland, the faith, the veneration and deep affection of all your faithful children, and of none more than of your faithful and devoted clergy and people of the Diocese of Ardagh and Clonmacnoise. Our hearts have been stung with the most poignant grief at witnessing the unjust and sacrilegious efforts made by misguided and evil disposed persons, to alienate from its lofty and sacred purpose the patrimony of St. Peter, and to subvert your Holiness's temporal rule—efforts, which have succeeded for the moment, in disturbing the peace and security of your time-honoured dominions. We are no less surprised than grieved, to learn that, amongst those who sympathise with, and openly abet the rebels, to your mild and beneficent rule, are certain English statesmen who, whilst ready to suppress with dread severity every attempt at insubordination in the dependencies of Great Britain, have become the unscrupulous abettors of resistance to your legitimate authority, and of the cause of anarchy and treason in your temporal dominions. These embittered enemies of our Holy Religion, having a thousand times suffered defeat in their sacrilegious attacks on the Catholic Church, have wickedly devised this new mode of warfare, in the vain hope that by robbing your Holiness of your temporal sovereignty they might succeed in weakening and ultimately destroying your spiritual authority. But in vain do they rage and plan their devices against the Lord, and against His earthly Vicar; He that dwelleth in the Heavens shall laugh them to scorn. The Lord shall deride them. Yes, most Holy Father, we take the liberty of respectfully assuring your Holiness, that on this head we have no fear for the result of their impotent attacks. Though the worst passions and direst efforts of wicked men be aroused and levelled against the Rock of ages; though heresy and infidelity spend all the envenomed shafts of their malignant hate against the Church founded on Peter; yet will they only betray their own helpless impotency, since God's Word, unchangeable as God himself, has given us the infallible assurance that the

gates of Hell shall never prevail against it. We have, moreover, most Holy Father, a great confidence, nay, a most certain hope, that the storm which has been permitted to rage for a while against the Holy See, shall not prevail to the detriment of your full and entire liberty and perfect freedom from all secular control in governing the Church of God; and that the same all-ruling Providence, which, for so many ages past, has watched with special care over the States of the Church will, in its own good time, calm the tempest and restore peace, order, and tranquillity. Meanwhile, we shall continue to watch all your trials with the deepest interest; and be assured, most Holy Father, that every indignity offered to your august person and throne, and every attempt made by those enemies of God and man against your sacred and inalienable rights shall increase the intense grief and burning indignation of your most affectionate and most devoted children. Our voices shall be united with those of our Brethren throughout the world, in denouncing every sacrilegious attempt to wrest from your Holiness your ancient temporal dominion, so legitimately and so providentially acquired, and so long exercised by an illustrious line of Pontiffs for the best interests of God's Holy Religion, for the universal progress and civilization of the human race. Nor shall we cease to offer up our constant and earnest supplications to the God of Justice, that He may speedily deliver His Vicar on earth from the foul machinations of his enemies, who are alike the enemies of God's Church, of truth, religion, and justice. Finally, prostrate at the feet of your Holiness, we crave your Apostolical Benediction on your Holiness's most humble, most devoted, and most obedient children and servants.

Here followed the signature of bishops, priests, and prominent members of the laity.

The following letter from Dr. Newman, now His Eminence Cardinal Newman, written to the Right Rev. Dr. Kilduff, before his resignation of the Rectorship of the Catholic University, cannot fail to be interesting, as indeed is everything coming from the pen of the most gifted writer of our English language—to whom the Catholic Church in Great Britain may point—and it should be so in a especial manner to the admirers of the character and memory of Dr. Kilduff, in that it shows the esteem and confidence reposed in him by Dr. Newman.

Dublin, 2nd April, 1857.

MY DEAR LORD,

I am sorry that my first letter to your lordship should

relate to the prospective termination of that confidential intercourse with which the Bishops of Ireland have favoured me. However, the lapse of time has brought me near the end of that leave of absence from my duties at Birmingham which my congregation gave me; and, independently of this, my strength will not allow me to undergo those frequent journeyings from Dublin to the Oratory, without which I cannot, even partially, fulfil its rule.

I, therefore, propose to place my resignation in the hands of the bishops in November next. It is now nearly six years since I was first called on to devote my whole mind to the University; and it is a subject of gratitude to me that I have been able to serve it so long. It is also a satisfaction to think that the first difficulties are over, and to recollect, according to the proverb, that the first step is half the work.

I cannot withdraw from this great undertaking without acknowledging the confidence that the Bishops of Ireland have shown in placing me at the head of it, and the kindness with which, according to their *opportunities*, so many of them have supported me in it.

I am, my dear Lord,
Your faithful servant in Jesus Christ,
JOHN H. NEWMAN,
of the Oratory.

The Right Rev. Dr. Kilduff,
Bishop of Ardagh.

DR. MACCABE

succeeded in 1867. He was a Priest of the Congregation of the Missions, and was elected Bishop of Ardagh by Propaganda, on the 18th of November, approved by the Pope on the 24th, and decreed on the 29th of same month, 1867. He was born at Crosdrum, in the parish of Ballynachree, within three miles of Old Castle, Diocese of Meath, in the year 1820. Fr. George Leonard, the devoted P.P., took a lively interest in any boys in whom he noticed piety, talent and industry—qualities which made him hope they were called to the priesthood. Young Nial MacCabe was one of those in whom he took a lively interest. The good and great Father Hand, founder of All-Hallows, the largest foreign Missionary College in Europe, was another. Both boys were born in the same locality, and the edifying pastor of Castle Dollard used to call them his two most beloved and distinguished disciples. Not content with the opportunities afforded in his neighbourhood to receive a classical education, Nial MacCabe went to the south of Ireland to

study under masters of renown. He afterwards became a pupil in Navan Seminary, from whence, on account of his distinguished ability, he obtained a place in Maynooth in the year 1838. During his whole collegiate course, while admired by the superiors and professors for his piety and solid acquirements, he was beloved by his fellow students on account of his amiable and obliging character. It is no ordinary distinction to mark his ability that in the Logic Class he was honoured *with a solus*. At the term of his Theological Course he was admitted on the Dunboyne Establishment. During his first year on the Dunboyne, while yet a sub-deacon, through love for missions he applied at Castleknock to be admitted into the Congregation of the Missions founded by St. Vincent de Paul. His request being granted, he entered the novitiate at Paris in the year 1844. At the end of the year he returned to St. Vincent's College, Castleknock, and he was ordained Priest by Archbishop Murray in August, 1845. He spent the first year of his ministry as Professor in the College, and at its close he was applied to the work of his predilection—missions in country parishes. From the Mission House, St. Peter's, Phibsboro', Dublin, he went on missions to various parts of the country. In the intervals between these missions he increased his well-stored mind in acquisition of professional knowledge, while he displayed his zeal in his labours in the church attached to the house, and his devotedness to the reformation of convicts in Mountjoy Prison. In the year 1856, a new Church of the Congregation of the Mission was opened at St. Vincent's, Cork. Dr. MacCabe, in succession to the venerated Bishop of Elphin, Most Rev. Dr. Gillooly, was appointed Superior to take charge of the community attached to it. In the furnishing of this church, and the labour spent in promoting the salvation of all who frequented it, Dr. MacCabe displayed his most eminent qualities.* He spent ten years of incessant labour in Cork, and in different parishes, where he was employed as Director of the Missions. In 1866, towards November, a Rector was wanted in the Irish College, Paris, when Most Rev. J. Lynch, who occupied that important office, was raised to the Episcopate; the choice of Superiors fell upon the future bishop. Dr. MacCabe was Rector of the Irish College little more than a year, when the Holy See cast an eye on him to succeed in the government of Ardagh and Clonmacnoise to his beloved confrere and fellow-

* He was a great favourite in Cork. Several of its most distinguished citizens came to visit him at Longford, and amongst others, N. D. Murphy, Esq., J.P., D.L., author of that admirable Book, on the Supremacy of St. Peter. Mr. Murphy was most deservedly raised by the present Holy Father to the dignity of a *Count* of the Holy See.

labourer on missions, the much lamented and distinguished Prelate, Most Rev. J. Kilduff.

The news of Dr. McCabe's elevation to the Episcopacy was received with much joy and satisfaction by the Irish Hierarchy, and many others who held his character in high respect and veneration, as the following letters will show:—

Rome, 3rd December, 1867.

MY DEAR DR. MCCABE,—

I have waited till the official information of the nomination for Ardagh should be sent to Ireland and to yourself, to offer you my sincere and heartfelt congratulations on the result. To you, personally, the nomination will be a matter of anxiety and responsibility. But our good God who has so ordained it, will, through the intercession of our glorious Mother, St. Patrick, and St. Vincent, give you all the strength and *virtutem ex alto* to render your administration useful to his divine honour and the salvation of souls. It will be no small consolation to you to know that all that you had put forward in your letter to the Cardinal Prefect on the subject was taken into mature consideration by the Sacred Congregation, and subsequently by the Holy Father himself. So that you can happily look upon the ultimate decision of His Holiness as that of our divine Lord himself, calling upon you by the voice of his Vicar upon earth to submit to this cross for His sake, and for the salvation of the souls which He purchased at so dear a rate; whilst He Himself by His holy grace will lighten its weight on your shoulders, and smoothen the way before you: *Adjuvat certantes qui certamen indixit*. In the meantime, St. Patrick and St. Vincent will look out for the congregation and the college, so that your obedience to the Vicar of Christ shall not redound to the prejudice of either. We are all *alive* and well in Rome, after the late dangers we escaped. Our liberation is acknowledged by all to be miraculous, considering the infernal plot which had been laid for the ruin of the Pope and the city, on the 22nd October, and the large invading force with which both were assailed from without, on the following days, till the victory of Mentana, gained by 3,000 of the Pope's troops, aided by 2,000 French, over an united force of Piedmontese regular troops and Garibaldians, amounting to about double their number, destroyed the projects of the wicked assailants, and again restored confidence and security to the city, at least for the present. As to the future, so visible has been the divine interposition on the late occasion in behalf of the city, that it would look like downright infidelity to doubt of the same merciful protection for the future, so all feel that we can say with the Apostle: *Ex*

omnibus his liberavit nos Dominus; in quo speramus quoniam et adhuc eripiet. Our little flock here, D. G., is well. We arrived from Tivoli on the terrible day, the 22nd October, of course without knowing what had been prepared by the revolutionary party for that night, which was so providentially prevented. Please give my kindest remembrance to Fr. Burke, all your other worthy colleagues, Dr. McHale, Mons. La Croix, &c. Believe me, my dear Dr. McCabe, with most sincere and cordial respects, and best wishes and prayers for your temporal and eternal happiness and success in everything, in which I am joined by Fr. Maher,

Yours sincerely and respectfully,

T. KIRBY.

Cavan, 16th December, 1867.

MY DEAR DR. McCABE,—

You I will not congratulate, but Ardagh I do most heartily, on your elevation to the Episcopacy. Providence has been kind to the priests and people in giving them such a successor to their lamented bishop. As regards myself, I look upon your appointment as the greatest blessing. Your enlightened prudence and zeal will be a guide for me, and be assured my dear Lord, that it was with the most intense delight and satisfaction the news of your appointment by the Holy See reached me, as I always entertained a well-grounded hope that you would be one day a member of the Irish Hierarchy. This was a dream of mine before I had the pleasure of making your personal acquaintance, thank God I have lived to see it realised. Wishing you every blessing,

I am, my dear Lord,

Very sincerely yours,

✠ NICHOLAS CONATY.

Rt. Rev. Dr. McCabe.

Mullingar, Dec. 18th, 1867.

MY DEAR LORD,—

Since I heard the glad news of your appointment I have been incessantly engaged, and had not a single moment in which I might drop you a line. Although we (the bishops) all along knew for certain what was to happen, yet I never saw anything in the way of intelligence that gave us all such joy as when it was announced to us all here the other day, at poor Dr. Cantwell's Anniversary. For my own part, this news is of infinite relief to me, for, from the day of my appointment to the present

moment, I felt (as I think I hinted already), as if I were filling a place that really belonged to another. The moment your appointment became certain (and it was certain since the meeting of the bishops) I was at once relieved of this unpleasant feeling, and I began to be convinced that God had arranged everything for the best. Of course you will, my dear Lord, have your difficulties; but one thing is certain, there is more done for religion in the way of churches, colleges, and schools in Ardagh, than in any other diocese in Ireland, and I believe there is not a more spirited or a better disposed clergy or people in Ireland. I really think the whole country is overjoyed at your appointment. The sooner the arrangements for your consecration are made the better; and a sufficient interval ought to be left between the time your arrangements are made and your consecration. Of course you will be consecrated in Longford, your own cathedral. You will have to prepare a great many things, but of course as my experience is quite recent I will try to assist you to the best of my power. As soon as you arrive in Ireland I hope to see you and tell you all I may know.

I remain, my dear Lord,

Ever yours affectionately,

✠ THOMAS NULTY.

The Palace, Killaloe,

19th December, '67.

MY DEAR LORD,—

From my heart I congratulate you on the great honour conferred on you by the Holy See, creditable to you and hopeful for the Church. You will have the distinguished privilege to take my place as last for the future, until you are promoted. Do not fail to inform me of the day of consecration, at which I shall be sure to attend. The poor old Irish College will miss you: but God will take care of it.

I am, my dear Lord,

In great haste, yours,

✠ N. POWER.

Rt. Rev. Dr. MacCabe.

*Amelie les Bains,
Pyrenees Orientelly.*

MY DEAR DR. McCABE,—

Although I was morally certain that you were destined to succeed our dear late Dr. Kilduff; still, I was under some apprehension that your own humility or usefulness in the Congregation would stand in the way, but now I rejoice that God's will has been made known, and that your Lordship's elevation will be hailed with gladness throughout the Church, and will confer upon the faithful of Ardagh a great blessing. Wishing you and yours a merry Christmas and a happy New Year,

I remain, my dear Lord,

Ever faithfully yours,

✠ JOHN BRADY.

Rt. Rev. Dr. McCabe.

Galway, January 7th, 1868.

MY DEAR LORD,

I am glad to be furnished with this opportunity of congratulating your Lordship, or rather the Diocese of Ardagh, on your well merited and deserved promotion to that See. I can assure you, there is not a prelate in Ireland to whom the news of your appointment could give more heartfelt pleasure than it did to me. Indeed, on the very day the sad account of the lamented death of my dear friend, your predecessor, reached Rome, in common with some other prelates I fervently prayed you would be his successor. Thank God it is so, and you will allow the least worthy of the Irish Prelacy to give you a hearty welcome to our ranks.

Wishing your Lordship many a return of the New Year, and praying God to grant you all the graces of your state,

I remain, my dear Lord,

Your devoted brother,

✠ J. MACEVILLY.

Most Rev. Dr. MacCabe.

*St. Patrick's, Maynooth,
December 27th, 1867.*

MY DEAR DR. MACCABE,—

I have waited for news of the arrival of the Apostolic Brief in order to write a few lines to you on what is in every point of view the most important crisis of your life. I know

you too well to address you in terms of commonplace congratulation. I am very sure that to yourself, personally, the burden which has been laid upon you will be most unacceptable, and that your personal happiness would be far better consulted by your being left to the quiet of your own community and Congregation. But I also know that whatever you may undertake, in obedience to what is clearly God's holy will, you will carry through with a singleness of purpose, which will be at once a source of peace to yourself, and of blessing to those who are intrusted to your charge. But my chief object in writing to you, to whom I shall, henceforth, be responsible for a very heavy trust, is to assure you of the unfeigned satisfaction which I shall have in administering so much of my trust as concerns the Diocese of Ardagh, under a prelate whom I respect and esteem so much, and whose views of the fitness of ecclesiastical life and character are so entirely in accordance with my own. I need hardly assure you further, my dear Lord, of my hearty sympathy with you in all that concerns your high office, and my earnest prayer that God may make it easy and full of happiness for you.

May I beg to be affectionately remembered to all my friends in the Irish College, and to Ed. Kelly in particular.

Ever dear Dr. MacCabe,

Your most sincere and faithful friend,

C. W. RUSSELL.

Paris, 30th December, 1867.

MONSEIGNEUR,—

J'ai l'honneur d'offrir à Votre Grandeur la respectueuse et cordiale expression de mes félicitations, pour sa glorieuse promotion à L'Évêché d'Ardagh.

Heureux Diocese ! qui va posséder un si digne, si doux, et si sage pasteur.

On va dire partout : décidément le Collège Irlandais de Paris est une pépinière d'Evêques. C'est un grand honneur pour nous tous.

Je vous envoie le document que vous m'avien demandé.
Vous le trouverez ci-inclus. je l'ai obtenu de la Nontiatore.

Veillez agréer, Monseigneur,

L'hommage de mon profond respect,

Le Sec. Gén. de la Grande Aumônerie de France,

Administrateur du Fond Irlandaites,

CH. OUIN-LA CROIX,

Chanoine de St. Denis.

Monseigneur MacCabe,
Evêque d'Ardagh.

Several other letters of congratulations from Bishops, dignitaries, and other distinguished persons were received by Dr. MacCabe on that joyous occasion.

Dr. MacCabe was consecrated at Paris, on the 2nd February, the Feast of the Purification of the Blessed Virgin, 1868. The ceremony was performed by Mgr. Chigi, then Papal Nuncio at Paris, and afterwards Cardinal at Rome, in the Chapel of Collège des Irlandais, the assistant Prelates being Right Rev. Dr. Brady, Bishop of Perth, and Barth Maria Amanton, a foreign Dominican Archbishop, then sojourning in Paris. In *that same city his body afterwards found a resting-place*. A few days after his consecration, he proceeded to Ireland and took possession of his Cathedral at Longford. He resided in the College of St. Mel's, in the same rooms occupied by his predecessor. He went to work at once with much zeal and energy. He had a great taste for public functions and ceremonies in the Church, and manifested it in a striking manner.

In St. Mel's Cathedral and St. Mary's beautiful gothic Church, Athlone, he had several High Masses celebrated on the principal festivals. He usually pontificated himself, being gifted with a full, musical, and well-cultivated voice. His singing was much admired, especially in Athlone, where immense crowds thronged the church whenever it was known that Dr. MacCabe was to be the celebrant. Several Protestants and some military men from the barracks in the neighbouring Parish of St. Peter's often came to hear him. He was also a preacher of considerable merit and distinction. His delivery was clear, distinct, and easy. His manner quiet, dignified, and solemn, his language flowing and simple, his matter well selected and practical. He conducted his "Conferences" with marked ability, showing a thorough acquaintance with the *subjecta materia*, and readiness to meet any unexpected objections or unfore-

seen divergencies. In fact, it was quite evident that his Dunboyne training at Maynooth had remained and produced fruit. In social life he was very amiable and simple. When amongst ecclesiastics, exclusively, at their social gatherings he used to sing, *sub debitis circumstantiis*, some judiciously selected airs from Moore's Melodies. His residence in Ardagh was too short to have left any permanent material works behind. The handsome and commodious Presbytery in St. Mary's, Athlone, is, I think, the only one. It may be, hereafter, useful to observe that it was his intention to have made a cloister of glass roof and frontage south, and solid masonry north side, connecting the present Conference room in that house, with the little Sacristy and Church, and to have Sacristy and Church heated with hot-water pipes, and the cloister used partially as a conservatory for well-selected plants and flowers, for the decoration of St. Mary's Altars on special occasions—such as Holy Thursday and Corpus Christi. The Conference Room he intended to be used as a large Sacristy, on the occasion of great and solemn functions. Dr. MacCabe paid special attention to the Rubrics on the ceremonies of High Mass, and was very anxious that the solemn Office of the Dead should be recited DISTINCTLY and SLOWLY. He sailed from Ireland, in November, 1869, for Rome, to take part in the Vatican Council, where, needless to say, he was *heart and soul* for the definition of the Papal Infallibility. The writer had several letters from him during the Sessions of that Council, one of which is hereby given, to show the great interest he took in the Nuns of Banagher, and the advancement of St. Mary's Parish, Athlone.

Corso, 340.

Rome, May 7th, 1870.

MY DEAR FATHER JOHN,

I am quite happy to learn that the Nuns of St^e. Union, Banagher, will take Dr. Gleeson's house and premises, on the terms stated in your interesting letter. I fully agree to all their propositions, and let them come immediately. Their arrangements will not interfere with Banagher or Moate, or any other existing institution. The boarding school in Athlone will most conveniently suit *the whole diocese*. Write again shortly. I read your letters with much interest. The Cardinal arrived here last night. His Eminence enjoys excellent health; and all the Irish Bishops in Rome are quite well.

Sincerely yours,

✠ N. MACCABE.

The Rev. John Monahan,
Administrator of St. Mary's, Athlone.

In some six weeks after, telegrams reached Dublin announcing the sad and unexpected news of Dr. MacCabe's death. How true it is to say in the midst of *life* comes *death*.

After writing the above, the following communications fell into my hands. At the time they were penned all looked bright and hopeful for many years to come: Medio de fonte leporum surgit amari aliquid.

Illustrissime ac Reverendissime D^{me}.

Ego indignus Eminentiae tuo gratias ago pro collatis beneficiis e suppliciter preces tuas pro me indigno servo tuo imploro.

Ego infra scriptus emisi Coram Illustrissimo ac Reverendissimo Domino Chigi Nuncio Apostolico apud Lutetiam Parisiorum Fidei Professionum et Juramentum cujus exemplar Eminentiae Tuæ mitto.

Proximâ die, scilicet secundo Februarii anno (MDCCCLXVIII) 1868. Episcopalem Consecrationem per manus prædicti Nuntii Apostolici accepi, adsistentibus Illustr^{ssmo} ac Reverend^{ssmo}, D.D. Fratre, Barth, Maria, Henrico, Amanton, Archiepiscopo, Theodosiopolis in partibus; et Joanne Brady, Episcopo Parthensis, omnibus peractis juxta formam Pontificalis Romani et Brevis a Sanctâ Sede expediti.

Iterum implorans preces Eminentiae Tuæ in Spiritu humilitatis et Reverentiae humillimus et obediens servus tuus,

CORNELIUS SEU NIGELLUS MACCABE,
Consecratus in Episcopum Ecclesiae Ardaghadensis
in Provinciâ Hiberniae Armacanâ.

Apud Lutetiam Parisiorum

IV. die Februarii Anno MDCCCLXVIII.

Illustrissime ac Eminentissime D^{me}.

Coram Illustrissimo ac Reverendissimo Domino Chigi Nuntio Apostolico apud Lutetiam Parisiorum ego infra scriptus emisi Fidei professionem et Juramentum cujus exemplar Eminentiae Tuæ mitto.

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CORNELIUS MACCABE.

Apud Lutetiam Parisiorum

III. dii Februarii Anno MDCCCLXVIII.

ADDRESS TO
MOST REV. N. MACCABE

From the Priests of Ardagh, on the occasion of his taking possession of his See.

MY LORD,—

In the name of the priests and people of Ardagh and Clonmacnoise, I have to offer you a formal but hearty welcome to the government of this diocese. In you we recognise the power, the authority, and the voice of the Holy See, and therefore do we offer to your lordship a true and loyal welcome, and pledge ourselves, to the best of our ability, to work faithfully with you, to co-operate earnestly with you, and to carry out heartily the measures that your zeal and piety may put before us. We appeal to the works already done under the guidance and encouragement of your sainted predecessors, as a testimony of our true and steady loyalty to our bishop, and we hope that your zeal and ability will enable us to complete the works already begun, and even to initiate still greater things in the time to come.

The priests of Ardagh and Clonmacnoise have always met the calls of duty and religion in a generous, self-sacrificing spirit, and with God's blessing will ever continue to do so.

At the opening of your episcopal career, at this the first day of your coming amongst us, we deem it a duty to offer you a respectful and hearty welcome, and to assure you of the earnest and zealous co-operation of the priests of Ardagh, in whatever works you undertake for the glory of God's House, for the care and relief of God's poor, and for the instruction and protection of the people for whom you and we are responsible to God.

Signed on behalf of the clergy,

PETER DAWSON, V.G.,
Carrick-on-Shannon.

DR. MACCABE'S DEATH.

It was unexpected by many, a great surprise to some ; but it was most happy and edifying. He died as he lived—under the special care of His Holy Angels.

The great prelate who presides over the Diocese of Elphin with so much dignity and efficiency—Dr. Gillooly—a Bishop whose material as well as spiritual works are truly marvellous, in number and magnitude, and of whom it was justly observed on a memorable and historical occasion at Sligo, in the end of August, 1884, “*Si monumentum quæris circumspice,**” has

* The future ecclesiastical historian of Elphin will have abundant materials for several interesting chapters on the life and labours of this truly great prelate.

kindly supplied the writer with the following particulars regarding the last moments and death of Dr. MacCabe:—

In reference to Dr. MacCabe, it is true that I had the sad consolation of being with him at the time of his death. We lived together in the Palazzo Pericoli, Corso, during the whole time of the Council. We left Rome together—I think on the 21st July—and sailed from Civita Vecchia for Marseilles. He died there the second day after our arrival, having previously received the last sacraments. In fact, he was dying when he left Rome, and had been irrecoverably sick for weeks before, but he could not be prevailed on to leave until the close of the Council and definition of Papal Infallibility. I was present at his death, and had his remains conveyed to Paris to the Mother House of our Congregation. On the morning after their arrival there, a solemn office and High Mass was celebrated in the Lazarist Church, and immediately after a most impressive funeral procession. The remains were conveyed to the Lazarist Burial Ground in the Mont Parnasse Cemetery, *extra muros*, where they repose. Nothing could exceed the honours paid to his remains by the Parent Community in Paris (95 Rue de Sèvres). There were three Irish Bishops present with me at the obsequies—the Bishops of Cloyne, Ross, and Down and Connor.”

The Month's Memory was held in due course, at St. Mel's, Longford. Nearly all the northern prelates, and several others, together with representatives of the clergy from the neighbouring dioceses, and the Ardagh and Clonmacnoise Priests attended. His Eminence Cardinal Cullen presided. The late Right Rev. Dr. Dorrian of Belfast preached the panegyric. His Lordship observed—“I had the happiness of residing in the same house with your departed Bishop, at Rome, since the beginning of last December until the middle of last July, and I could not help being struck by his very great sanctity. We had in our house a small chapel in which the Most Adorable Sacrament was kept, and *he never left that house or returned to it without having visited our Blessed Lord for a few moments.*” Of the many touching remarks of Dr. Dorrian, none affected the compiler as *much as that one*—and there is *none he remembers so well*—for it brought *vividly* before his mind the *edifying habits* of the sainted Bishop on the occasions of his *visits to Athlone*. In the old presbytery there, a room was set apart for the Blessed Sacrament, and never, even once, did I observe that Dr. McCabe left the house without having gone into that room for a few minutes, or that he returned without having done likewise. His memory is as a sweet odour. Precious in the sight of the Lord is the death of his saints.

DR. CONROY succeeded.

GEORGE M. CONROY was born in 1833, on the 1st January at Dundalk. His parents were highly respected in their own parish and neighbourhood. He came of a Levitical family. He received his primary education at Dromiskin, and was afterwards sent to an Intermediate School in Dundalk. In 1848, he was placed as an alumnus in the Diocesan College at Armagh. In all those schools he gave signs of his future distinction. In 1850 Archbishop Cullen gave to him first place at the Annual Concursus, and afterwards sent him to Propaganda College, Rome. In this centre of learning he rose to the highest distinctions, having obtained the degrees of Bachelor of Philosophy and S. T. D. Before he had completed his collegiate training in Rome, Dr. Cullen was promoted to Dublin, and soon after manifested an especial interest in the successful management of All-Hallows Missionary College. Wherefore, Dr. Conroy, having completed his studies at Rome, was appointed a Professor in that College, under the Presidency of Dr. Woodlock, now the Venerated Bishop of Ardagh and Clonmacnoise. This event took place in 1857. He continued to discharge, with striking efficiency, the duties of Professor in that Institution until 1866, when he left and became Secretary to His Eminence Cardinal Cullen. He also was appointed Chaplain to Mountjoy Prison, and afterwards became co-Editor of the *Ecclesiastical Record*, with Dr. Moran, now Cardinal Moran of Sydney. In each and all of these offices he rendered distinguished services. In 1871, Dr. Conroy was called to the Episcopacy in Ardagh, and was consecrated in St. Mel's Cathedral on the 11th April. His Eminence Cardinal Cullen was the consecrating prelate, and the Right Rev. Dr. Dorrian preached on the occasion. The young bishop gave himself up, heart and soul, to the arduous duties of his high office. His labours were not confined to his own diocese. His gradually growing fame as a preacher brought to him many invitations from neighbouring prelates and priests to preach on special occasions. The late Cardinal Franchi was a great friend and admirer of Dr. Conroy's many striking qualities, and recommended him to His Holiness, as Delegate Apostolic to India, which appointment the young bishop begged to be excused from accepting, on account of the extreme heat of the climate. His lordship was shortly after sent to Canada on a similar mission. About the beginning of May, 1877, the Bishop of Ardagh left Ireland, invested with full authority as Apostolic Delegate to Canada.

There he discharged his functions with brilliancy and skill. In the following year his constitution, never very robust, began to decay, owing to the heavy and incessant labours inseparable from his delicate and trying mission, together with the severity of the climate. His final illness came upon him in Newfoundland, in the house of his highly-valued friend, the Right Rev. Dr. Power, Bishop of that See. All that medical science could do for him was done by most eminent physicians, but in vain. He died a most holy death, surrounded by Dr. Power, his confessor, and two Sisters of Mercy, on the 4th of August, 1878. His last words were "My God, accept the sacrifice of my life." His remains were conveyed to Ireland to be buried in his own Diocese of Ardagh.

Before they were taken to Longford, they were placed in the Cathedral, Marlborough-street, Dublin, where a solemn office and High Mass were celebrated for the repose of his soul, in presence of Cardinal Cullen, who presided, other prelates and several clergy. Afterwards they were removed to his own cathedral at Longford, whither came several bishops, the priests of Ardagh, and many from the adjoining Sees, to take part in the funeral obsequies.

The remains of this highly distinguished prelate were interred in the little Cemetery of the Sisters of Mercy, Longford. A beautiful Irish cross has been placed over his grave. R. I. P. A graceful and elegant memoir of this great bishop has been written with much skill and judgment by his esteemed friend the Very Rev. Canon Hoare, P.P., Street, Co. Westmeath, and is to be found in that valuable book, entitled: "Occasional Sermons, Addresses, and Essays by the Right Rev. Dr. Conroy." I beg to refer the reader to it for further particulars regarding Dr. Conroy. I shall only add, that his lordship was a man of those broad and elevated views which much foreign travel generally imparts to cultivated minds. He spoke the French and Italian languages with considerable ease and fluency. He was what the French call *un homme des affaires*. He had the reputation of being a good Latinist, and of writing pure English with much grace. He was also an able theologian. The writer had the honour of being invited to accompany his lordship, in 1874, to the Catholic University on the occasion of Doctors Magrath and O'Kane, students of Clonliffe College, having offered themselves as candidates for the degree of S. T. D. His Eminence Cardinal Cullen presided. The rector, the Right Rev. Dr. Woodlock, had succeeded in getting the Right Revs. Drs. Moran and Conroy, together with Drs. Molloy and Walsh of Maynooth, to come and object to the propositions defended by the youthful aspirants to the D.D.

It was a most brilliant display. Dr. (now his Eminence) Moran objected to the proofs of the Real Presence in the Most Adorable Eucharist, taken from the words of promise in the sixth chapter of St. John. Dr. Conroy objected to the authenticity of that celebrated text to be found in the First Epistle of John, c. 5, v. 7, from which a proof is taken to establish the Catholic doctrine regarding the Blessed Trinity. Dr. (now His Grace Archbishop) Walsh, objected to the doctrine of Transubstantiation, and Dr. Molloy, to the proofs usually taken from the "Words of Institution." It was a most learned exposition of doctrine and learning all round; the audience was select and critical. Those amongst them who were educated at Maynooth were brought back in thought to the public Theses on the Dunboyne Establishment, at the end of each Academical Year, in its best days. But the form of Thesis at the Catholic University was somewhat different, being altogether Roman. The candidates obtained, and most deservedly, the high honours they came to contend for. After a brief reference to Dr. Conroy's diary, a *Sermon* and *Essay* will be reproduced in these collections, as a sample of what he was as a preacher and writer. I have only to add, that it was generally said in well-informed circles, the Apostolic Delegate to Canada would, if he had lived a few years more, be elevated to the Cardinalite.

A. M. D. G.

REGISTER OF EPISCOPAL FUNCTIONS AND ACTS.

Dies peregrinationis mae . . . pauci et mali et non pervenerunt usque ad dies patrum meorum quibus peregrinati sunt.—Gen. xxxii. 9.

✠ GEORGE CONROY,

Bishop of Ardagh and Clonmacnoise.

This Diary was regularly and accurately kept down to the 2nd December, 1874. Probably there was a second from that date down to his last illness; if so, it has been mislaid or lost. The text from Genesis is remarkable when considered in connexion with his early death. This register contains the following entries: "Preached for the first time to the people of Longford; Gospel was the 'Pax vobis.' 29th September, visited Louise Lateau, the stigmata, and witnessed her ecstasies and saw the wounds. 1st Nov. 1871, laid the foundation stone of St. Joseph's Convent, Longford. 27th Feb. 1872,

Office and Pontifical High Mass for the late Countess of Granard, at St. Mary's, Newtownforbes; preached panegyric. Mongri B. Beni Archp. Mosul, the Right Rev. Doctors Gillooly, Nulty, MacCormack, and Duggan were present, and dined at St. Mel's in the evening. The rest of the entries are of the ordinary kind belonging to a bishop's office.

ST. KYRAN OF CLONMACNOISE.

"He that shall overcome, I will make him a pillar in the temple of my God; and he shall go out no more and I will write upon him the name of my God."—Apoc. iii. 12.

Solemn and touching is at all times the Catholic rite of dedicating churches to Almighty God, under the invocation of his saints.

Especially solemn, however, and especially touching, is that rite as we have witnessed it here to-day, when, almost within sight of the gray towers of Clonmacnoise, a church has been dedicated in honour of its founder, St. Kyran, patron of this ancient diocese. The spirit of the place has added to the majesty of the religious ceremony a significance peculiarly its own. As we stand here on this plain of Clonmacnoise, the Christian life, as it was understood and practised by our fathers some thirteen centuries ago, comes back upon us in the beauty of its almost unearthly perfection; and from the very foundations of this temple spring memories that find for themselves a voice in column and arch and altar, until the entire edifice becomes eloquent of the sacred glories of ancient Ireland. This is, in very truth, a temple of God; dowered, as the Church sings, with the Father's glory, espoused in love to the Royal Christ, radiant with the Spirit's gifts; but in it, as in that other temple of which my text speaks, Christ has set up a pillar, which He Himself would have us admire. It is a mystic pillar, hewn of living rock from out the kindly Irish earth, fashioned by God's hand, and the culture of Irish schools, into the sainted founder of Clonmacnoise, whose heroic sanctity, as monk, priest, and abbot, made him what Alcuin styles him: *the glory of the Irish race*.

Other churches in honour of St. Kyran have been raised before now in the favoured spots of Ireland, where he had successively resided; but time and the spoiler's hand wasted them, and the church that we dedicate to-day is to take their vacant places. Their record, too, of the saint was but partial and fragmentary; for the direct purpose of each was to commemorate chiefly that single phase of his life, of which its own

site had been the scene: this new church will collect and revive the entire cycle of the memories that otherwise would perish with their crumbling walls. Two years ago these hands laid, as its foundation, a stone reverently gathered from the walls of Clonmacnoise, and bearing engraved upon it the mystic sign of their works. Springing thus from a sacred symbol, this church shall be a symbol itself, as a tree produces fruit after its kind; and its office shall be twofold. It shall address itself to men and to God. To men it shall proclaim Ireland's abiding reverence for St. Kyran's virtues; to God it shall speak Ireland's prayer for his intercession.

Such a monument, and at this time, was demanded by the piety of Catholic Ireland. That St. Kyran's virtues should never be without honour in Ireland was announced to himself thirteen centuries ago, in Arran, when first he narrated to his beloved master, St. Enda, the vision that had been vouchsafed him of the future glories of Clonmacnoise. He had seen the noble stream of Shannon flowing among these verdant plains, and on its banks a stately tree, laden with leaves and fruits, and covering the land with its grateful shade. "That fruitful tree," explained St. Enda, "art thou thyself; for thou shalt be great before God and man, and shalt produce sweetest fruits of good works, and shalt be honoured throughout all Ireland." First fruits of these good works were the monastic virtues exercised by our saint in Arran. He entered that holy island in the bloom of his youth, and for the long years he sojourned there he was, as St. Enda described him, "the flower and strength of religious observance." His life was a pattern of humility. For seven years, well-born and scholarly as he was, he toiled with his hands at those labours which men commit to the least important of their servants. He would fain continue to the end in the practice of obedience; and even when, at length, he was compelled to become the master of others, he prayed that he and his charge might still continue under the guidance of St. Enda. His austerity was marvellous. Lashed by the Atlantic waves, swept by the Atlantic blasts, the island of Arran was the home of penance and mortification. Hundreds of Ireland's saints fled to it, as the anchorites had fled to the desert solitudes of the Thebaid. "Arran," says a recent writer, "is no better than a wild rock. It is strewn over with the ruins, which may still be seen, of the old hermitages; and at their best, they could have been but such places as sheep would huddle under in a storm, and shiver in the cold and wet which would pierce through the chinks of the walls. . . . Yes, there on that wet soil, with that dripping roof above them, was the chosen home of these poor men. Through winter frost, through

rain and storm, through summer sunshine, generation after generation of them, there they lived and prayed, and at last laid down and died." Most fervent among these austere men was our St. Kyran, who made of his innocent body a martyr of penance. As day followed after day, and week after week, and month after month, for seven long years, he ceased not to sacrifice his will by minutest obedience, his body by severe labour, his repose by incessant prayer; and this with the flinty rock for his bed, with coarse and scanty food, in poor attire, exposed to frost and sun, buffeted by wind and snow. And as he was a miracle of humility and of penance, so also was he a miracle of sweetest charity. As his penitential life tells eloquently of his love for God, so the story of his parting from his brethren, when he was called away from Arran to Clonmacnoise, as related in the ancient Life of St. Enda, is a proof of his loving heart towards men. As the boat that was to carry him to the banks of the Shannon was spreading its sails to the breeze, St. Kyran came slowly down from his beloved cell, weeping and surrounded by his weeping brethren. Tenderly his gaze lingered on each familiar sanctuary, as he passed onwards to the beach, and there, kneeling down, he asked, for the last time, the blessing of the father of his soul. In sign of the charity that filled their hearts, and of the brotherhood they had contracted between themselves and those who were to come after them, a cross was erected on the spot, and the two saints said: "Whosoever in after times shall break the loving bond of this our brotherhood, shall not have share in our love on earth, nor in our company in heaven." Near to where that cross stood, a church was erected to commemorate the virtues of St. Kyran, as the perfect Religious. That church I have visited and found a ruin. For centuries it told the history of St. Kyran's religious perfection; and now that its stones are scattered, and its altar made desolate, would it not be a reproach to Irish Catholics if they were to allow to perish, for ever, the memories it was set up to record. From such a reproach the church we have dedicated to-day has saved us. These new walls take up the testimony of these old ones, in their decay, and tell us of the perfect monk who toilsomely earned, in Arran, the merits that were to enrich Clonmacnoise. Here to-day we set up once again the cross which Enda and Kyran erected in Arran, as a pledge of brotherhood between themselves and those who were to come after them. And by a sweet providence of God, and as if to declare this church heir to the office of that from which thirteen hundred years separate it, the Bishop who dwells nearest to St. Enda's Arran has come to Clonmacnoise to-day to join at the foot of that cross, in loving brotherhood and com-

munion of sacrifice, him who, most unworthily, holds there the place of St. Kyran.

From Arran, St. Kyran came to this part of the valley of the Shannon, but not as yet to settle in Clonmacnoise. He was now a priest; and on the island of Inis-Oenghin, in Lough Ree, he practised for eight or nine years the virtues of the perfect priest, with as much fervour as he had practised on Arran those of the perfect monk. Surrounded now by disciples of his own, constituted a teacher of the faith, and a dispenser of the sacraments, it was no longer permitted to him to shun altogether the concourse of men. But he did all that he could to guard from the world's tainted breath the gifts he had received, and the souls that had been entrusted to his charge. St. Ambrose describes to us the attractions which islands, such as those that stud the noble expanse of Lough Ree, possessed for the religious men of that age. They loved, he says, those islands "which, as a necklace of pearls, God has set upon the bosom of the waters, and in which those who would shun the pleasures of the world may find a refuge wherein to practise austerity, and save themselves from the snares of life. The water that encompasses them becomes, as it were, a veil to hide from mortal eye their deeds of penance; it aids them to acquire perfect continence; it feeds grave and sober thought; it has the secret of peace; it repels the fierce passions of earth. In it these faithful and pious men find incentives to devotion. The mysterious sounds of the waves call for the answering sounds of sacred psalmody; and the peaceful voices of holy men mingled with the murmur of the waters against the shore, rise harmonious to the heavens." Here, then, did St. Kyran lead the life of the perfect priest. Here did he practise the rule of a priest's life, that had been given to him at Arran, which his fellow-student, St. Carthage, has written for us, and which tells us of "the patience, humility, prayer, fast, and cheerful abstinence; of the steadiness, modesty, calmness, that are due from a leader of religious men, whose office it is to teach, in all truth, unity, forgiveness, purity, rectitude in all that is moral; whose chief works are the constant preaching of the Gospel for the instruction of all persons, and the sacrifice of the Body of the great Lord upon the Holy Altar!" (Rule of St. Carthage.) Here did he reach the perfection to which an ancient Irish Treatise invites all priests: that "their hearts should be chaste and shining, and their minds like the foam of the wave, or the colour of the swan in the sunshine; that is, without any particle of sin, great or small, resting in his heart!" And here another church was raised to perpetuate the memory of his virtues. Alas! that church also is in ruins. The wild briar

grows in the place of sacrifice, and where saints expounded the mysteries of the faith, few are ever seen, save, perhaps, thoughtless seekers after pleasure. But, in this new St. Kyran's, the memory of his priestly virtues shall find a new sanctuary.

Right fittingly shall those years of teaching, of sanctification, and of sacrifice be represented at this altar, where the same victim he offered is immolated; at these tribunals of penance, where the same priestly power of loosing and binding is exercised; in this pulpit from which the same faith is preached.

At length the day came in which, about the year 544, he who was already the perfect monk and the perfect priest was to become also the perfect abbot: founder and ruler of the glorious monastery of Clonmacnoise. How splendid were the virtues that adorned St. Kyran, as the perfect abbot, let Clonmacnoise itself proclaim! It was long the most celebrated religious house in Ireland. It was the mother of countless saints; it was a treasure-house of graces; it became the chief seat of learning in Ireland; it was a school of art and literature. Kings esteemed it an honour to build its walls with their royal hands. The Emperor Charlemagne sent rich presents to it, through Alcuin. The chieftains and princes of Erin bestowed their gifts upon it, until, in lands and treasures, in precious chalices and sparkling gems, in stately churches and rich crosses, it was the wonder of many lands. To be laid to rest beneath its earth, as near as might be to the relics of St. Kyran, was a privilege coveted by the noblest in the land.

Bright with dew, and red-rosed, as it is styled in an old Irish poem, it was not its sunny meads, or its bright flowers, that won for it such esteem: it was Ireland's faith in the power of its founder's intercession. And yet he to whose merits all this was due, ruled over the monastery he had founded for the short space of less than a single year. After seven months of labour there, he passed to his reward, and there beyond he rests, awaiting his glorious resurrection. There also, as was meet, arose a church in his honour. Among the churches that crown with their ruins the swelling hill, there is one named after the sainted abbot, and close to his venerable grave. But if it were painful to see the scattered walls of the church on Arran, that told of the virtues of his youth—if it were painful to mark the desolation of the church on Inis-Oenghin, that once spoke of the virtues of his riper years—much more painful is it to see, not merely the ruin, nor the desolation, but the desecration of the church that stands in Clonmacnoise, to tell what its sainted abbot was, and point to where he lies! Far from me this day be the thought of wounding, by any words of mine, the religious

sentiments of others ; but I cannot refrain from lamenting, in the bitterness of my soul, that “our holy places are come into the hands of strangers ; our temple is become as a man without honour.”—1 Mach. ii. 12. What sin have his people done that their father’s grave should have become the dishonoured temple of heresy ? Some consolation, however, it is, that the ceremony of this morning has made atonement to the outraged honour of the saint of our hearts. Yes ; there is joy in the thought that here, in his own Clonmacnoise, this beautiful temple has been raised under the invocation of his name. What, if the Atlantic spray dashes unresisted over St. Kyran’s ruined church in Arran ; what, if St. Kyran’s church on Inis-Oenghin is roofless and desolate ; what, if even St. Kyran’s church at Clonmacnoise has been violated and degraded—have we not in this new St. Kyran’s what will surpass the glories of the old ? Blessed, then—a hundred times blessed—be the hands that built its walls and bade its stately arches arise ! Blessings on you, first of all, O good pastor, with your helpers in the ministry ! Blessings on you, faithful children of St. Kyran, who in the sweat of your brow, and by the toil of your hands—in the early dawn and when the sun was setting—added to your daily tasks, already heavy, the labour of bringing together materials for the building ! Blessings on you, too, who, whether out of your poverty or out of your riches, provided means wherewith to carry on that good work ! Proceed with courage till that work be gloriously completed. But if you would work successfully, remember what manner of men were those who preceded you in the task. The church you are building is to be the heir of all the glories that shone in the churches formerly raised to St. Kyran ; if so, your souls must be pure as those saints of Arran, your hearts faithful to Catholic truths, like those of the ecclesiastics in Inis-Oenghin ; and your hands generous, as those of the kings and nobles who built up Clonmacnoise. These royal and illustrious patrons are gone ; and you, their children, are servants where they once were lords. But their blood runs in your veins, and, better even than their princely blood, their faith glows in your hearts. They have bequeathed to you their work : be worthy of your sires, and let Ireland once more possess in Clonmacnoise a monument worthy of her undying love for St. Kyran, the perfect monk, the perfect abbot.

And now let the solemn rite of sacrifice proceed, and let the Pure, Holy, and Unspotted Host be offered up for the first time within these newly-hallowed walls. But as for us, let us bow our unworthy heads to the dust, while enters the shining company of saints and angels, who come hither to keep

the high festival. They are coming, the Saints of Arran—Enda, Finnian, and Columba, and with them they lead the white-robed crowd of religious men, among whom St. Kyran spent his youth. Coming are the sainted priests and holy Levites, whom he taught and sanctified in his island home in Lough Ree. And you, too, are here, you countless throng of the saints of Clonmacnoise. Bishops and abbots, kings and chieftains, doctors and scholars, chaste youths, and consecrated virgins. Coming, too, is the host of heaven, with glowing hearts and celestial song of triumph, encompassing Mary as she progresses to meet her Son.

Enter, then, O Lord Jesus Christ, enter then into this sanctuary which our hands have made, to crown and seal its dedication by the mystic outpouring of thy precious Blood upon this altar! And lead with Thee our patron, St. Kyran, who, for Thy love, did overcome the world, and establish him, according to Thy promise, as a pillar in this Thy temple, that he may go out no more from among us. Write his name, together with Thine own, O God, on the great heart of Ireland, as we have written them together to-day upon the face of this temple, and grant that when time shall have dissolved it in ruin, like its predecessors, Thy name, and the names of the saints Thou hast given her, may be found imperishably united and living in her love. Amen.

POSITIVISM.

I.

Early in 1828 a handful of men assembled in a modest lodging, in a quiet street in Paris, to hear a youthful teacher of mathematics explain a new system of Philosophy of the Sciences. The system, then first proposed, rose above the philosophical horizon, like a cloud no bigger than a man's hand, and, apparently, with little to distinguish it from the many systems that daily rise only to disappear,

Thirty-eight years have since elapsed, and each succeeding year has seen that cloud grow larger and blacker, until, at length, it threatens to hide from the sight of men all that is bright in the entire arch of heaven. The influence of the Positive Philosophy has gone on, ever steadily increasing, since the day on which it was inaugurated by its founder, Auguste

Comte; and day by day its influences still increases. That influence is deadly beyond all example. Whatsoever it touches it breaks to pieces. Other systems of philosophy have been a revolt on the part of reason, as against religion; Positivism makes war on both religion and reason. Other philosophies have set forth solutions of the great problem of man's destiny; solutions, no doubt, various, false, and contradictory in themselves, yet each sincerely professing to be a solution. Positivism declares any attempt at a solution to be a delusion or audacity. The existence of a personal and living God, the immortal soul, free-will, faith, prayer, Providence, conscience, truth—all that makes the moral life of nations and of individuals—must disappear before its corroding negations. It would ruthlessly tear man from every hope in the divine promises, and would check the outpourings of the heart towards our heavenly Father. To be without God in this world is the highest wisdom it sets itself to teach.

We propose, in this paper, to give some account of the members of the Positivist School in France and in England. It is the misfortune of our time and position, as Irish Catholics, that if we would read the current literature at all, we must expose ourselves to the influence of writers whose thoughts and language are coloured, without our knowing it, by the spirit of some pagan system. Reviews, magazines, journals, histories, even the very novels that circulate in thousands among Catholics, are often so many channels of insidious influence established in the interests of a most pernicious naturalism. It is a sore scandal that Catholic journals should admit into their columns praise and recommendations of such works. It would be a useful undertaking, if one were to set forth in plain language the various doctrines which inspire the leading periodicals habitually read by millions. How many would be surprised to find their favourite writer or review to be in reality the apostle of some system, subversive not only of all that the reader holds as sacred in religion, but even of the principles upon which he unhesitatingly rests his theories of right and duty as towards society? How many would be astonished to learn that the scientific, or poetical, or tenderly emotional writing concerning God, upon which their simple piety is wont to rest with delight, is nothing else than a roundabout way of denying altogether the existence of a personal God!

The first place in our notice is due to Auguste Comte, the founder of the Positivist philosophy and religion. The sources whence we have drawn our information are eminently favourable to him, seeing that they are the writings of those who

are personal friends of his own, and devoted adherents of his system. Mr. George Henry Lewes (*Fortnightly Review*, No. XVI., 1866, pp. 385, 410,) lately published a sketch of M. Comte, based on the writer's personal knowledge of the man, and on the statements of M. Littré and of Dr. Robinet, the Philosopher's physician. No man in England has done more for Positivism than Mr. Lewis; no man is more thoroughly penetrated with the spirit of the new philosophy. In following him as closely as we can, in the sketch he has drawn of the master, we are safe from being unjust to the memory of Comte.

Auguste Comte was born of Catholic parents, at Montpellier, on the 19th January, 1798. When nine years of age he became a boarder in the Montpellier Lycée, where he soon became remarkable for talent and resistance to discipline. At the age of twelve, having exhausted the course of studies usual at the Lycée, he was allowed to begin mathematics. In these he made such proficiency, that in his sixteenth year he had already gained a first place at the Polytechnique. At the age of seventeen he was admitted to the École Polytechnique, and there fully sustained the brilliant reputation for capacity he had acquired in his earlier years. In a short time, however, his rebellious spirit showed itself by an act of insubordination of a grave character. This led to his expulsion, and to his being placed for a time under the surveillance of the police.

Long before this event, he had cast off both the religious belief and the royalist tendencies in which his parents would have trained him. At fourteen he is supposed to have been a complete infidel. He was deeply read in the irreligious and revolutionary literature for which the eighteenth century was remarkable. It may be easily imagined that his pious parents were deeply afflicted at the sad change that had been wrought in their son, and that they became intensely anxious about his future career. Their anxiety was deepened when he announced to them his fixed intention of proceeding to Paris. They remonstrated and threatened, but remonstrances and threats were equally powerless against his obstinacy. He went to Paris, and by the aid of a few friends, earned for himself a scanty subsistence by giving private lessons in mathematics. For the space of three weeks he acted as Private Secretary to Casimir Périér; from Périér he passed, in 1818, to St. Simon, with whom he lived for six years. His intimacy with this man began in enthusiasm on Comte's part, and ended in a violent rupture, which was the result of difference in opinion between the old philosopher and his younger friend.

According to Mr. Lewes, Comte owes to St. Simon's influence

only this: a conviction that the revolutionary work of the eighteenth century was complete, and that the work of the nineteenth century should be towards a reconstruction of society on a new basis. However this may be, it was in 1822, about four years after his first meeting with St. Simon, that Comte laid the foundations of the new philosophy, "which he called *positive*, because it was the generalization of the method which each positive science had employed in particular." (p. 388). In that year he published his *Plan des Travaux Necessaires pour Reorganiser la Societé*. In 1825 he published in the *Producteur*, *Considerations Philosophiques sur les Sciences et les Savants*, and *Considerations sur le Nouveau Pouvoir Spirituel*. These essays contain an outline of the Positive Philosophy:—

"There it is shown (1) that all phenomena, even those of politics, are subject to invariable laws; (2) that the human mind passes from initial to theological conceptions to final positive conceptions; (3) that human activity, in like manner, passes through industrial *régime*, through the transitional state of a defensive military *régime*; (4) that everywhere, and at all times, the state of opinions and manners determine the institutions, and that the nature of the general beliefs determines a corresponding political scheme; (5) that philosophy (or general beliefs) in passing from the theological to the positive stage must bring about the substitution of the industrial for the military *régime*; and, finally, that the spiritual reorganisation, which is the necessary condition of all social reorganisation, must repose upon the authority of demonstration, it must be based upon science, with a priesthood properly constituted out of the regenerated scientific classes. In other words, the spiritual authority must issue from a philosophy which can be demonstrated, not from a philosophy which is imagined" (pp. 389, 390.)

This year is remarkable also for his marriage with Caroline Massin, an event which exercised a pernicious influence on his after life. The marriage was singularly unhappy. He absolutely declined all religious ceremony in contracting it. After years of vexatious quarrels, the parties separated in 1842. We may here add that, in 1845, whilst his wife was yet living, he first met Madame Clotilde de Vaux, whose husband also was living, but condemned to the galleys for life. Mr. Lewes remarks that each of them, though morally free, was legally bound. "Marriage being thus impossible," says our author, "they had only the imperfect yet inestimable consolation of a pure and passionate friendship." She died the next year. "The remainder of his life was a perpetual hymn to her memory. Every week he visited her tomb. Every day he prayed to her, and invoked her continual assistance" (p. 401).

The extravagant nonsense which Comte has written about this woman is almost incredible. To her influence he attributes whatever of tenderness his system exhibits. She was the Beatrice of the new Dante, and, had she lived, was destined to become the priestess, or rather the goddess of the new religion.

At the time of his marriage Comte had but one pupil in mathematics; that pupil afterwards became General Lamoricière. By the month of April, 1826, he had sufficiently matured his system for a dogmatic exposition, which he announced in a course of seventy-two lectures in his private rooms. It may well surprise us to find among his auditors men like Humboldt and Poincot. After the third or fourth lecture the philosopher became insane. On Friday, 24th April, he went out and did not return. On Monday a letter came from St. Denis, whither his wife hastened, but found him no longer there. She found him, however, at Montmorency, in a most alarming state. When he grew calmer he expressed a wish to go out for a walk with his wife. "As they came to the edge of the Lake of Enghien, he suddenly declared that, although he could not swim, he should not be drowned if he walked into the lake, and he began to drag his wife with him. She was young and strong, struggled, and caught hold of a tree, and saved them both" (p. 392). He was placed in an asylum, but his recovery was slow. His poor mother hurried from Montpellier to Paris to attend him. On the day he quitted the asylum for his home, his mother, aided by M. de Lamennais, succeeded in inducing him to contract marriage before the Church. At home, at the end of a week his recovery began, and in three weeks he was left alone with his wife. More than once during this period he threw his knife at Madame Comte, to frighten her into compliance with his wishes. At the end of six weeks all danger was over. But such was the melancholy that overwhelmed him at the idea that he could no longer study as he had done before, that he resolved upon suicide. He slipped out one day and threw himself into the Seine, but was rescued from death by a soldier, who plunged in after him. He expressed great regret for this attempt, and in July was well enough to visit his parents at Montpellier.

In 1828 he commenced his lectures, and this time was able to complete his course. In 1830 he published the first volume of his course; the second in 1835; the sixth and last in 1842. These twelve years were years of incessant toil. In 1833 he obtained an office in the Ecole Polytechnique, which, with other engagements, gave him an income of ten thousand francs. The publication of his works raised a storm against him which soon became so violent as to drive him from his official position.

Once more he had to toil for his daily bread as teacher of mathematics. This change of circumstances developed the preposterous self-conceit of the man. We shall let Mr. Lewes tell how :—

“ With the publication of the *Philosophie Positive* he assumed his place among the great thinkers of all ages, but drew upon himself the bitter hatred of rivals and humiliated professors, which, being supported by the indignation of theologians, metaphysicians, and journalists, who were irritated at his dangerous doctrines and sweeping scorn, ended in driving him from his official position. He was turned adrift once more to seek a laborious existence as teacher of mathematics. The story is told by him in his preface to the sixth volume of the *Philosophie Positive*, and in fuller detail by M. Littré. It need not be repeated here ; the sad result is enough. To mitigate the blow, three Englishmen, Mr. Grote, Mr. Raikes Currie, and Sir W. Molesworth, through the intervention of Mr. John Mill, offered to replace the official salary for one year, understanding that at the end of the year Comte would be either reinstated, or would have resolved on some other career. The year passed, but his re-election was again refused. At first this troubled him but little. He had learned to regard the “ subsidy ” of his admirers as his right. It was due from the rich to the philosopher ; and the philosopher could the more effectually use his powers if all material anxieties were taken from him. This, however, was by no means the light in which his case was seen in England. Mr. Grote sent the additional six hundred francs, but a renewal of the subsidy was declined. He was dreadfully exasperated. I remember hearing him speak of the refusal as if some unworthy treachery was practised upon him. I tried to explain as delicately as I could what I conceived to be the point of view of his friends who declined to be his bankers ; but he had so entirely wrought himself into the persuasion that the refusal was a moral dereliction, and that no excuse could be offered for men who had wealth with holding a slight portion of it from thinkers, whose lives were of importance to the world, that I saw it was useless. He had a fixed idea on the subject, and it may be seen expressed in haughty terms in his letter to Mr. Mill. If there is much to be said (and I think there is) in favour of his idea of the duty of the rich towards thinkers whose aims they approve, there is also not a little to be said on the other side, and not a little blame attributable to his manner of urging his claims. He chose to assume a “ *haute magistrature morale* ” which others would not recognise. He professed to speak solely as a philosopher, but showed too much personal preoccupation. It is sad to hear that the result of this was a coolness on the part of Mr. Mill, and the

cessation of a correspondence which he had valued, and to which Comte himself attached great value (as appears in one of his letters to me) inquiring into the cause of the silence, and showing anxiety on the subject" (pp. 398, 399).

After 1842 a radical change took place, which marks a period of immense importance in the history of Positivism. In his *Politique Positiviste*, and his *Catechisme*, he sets himself to arrange individual and social life according to his own fancy. Many of those who look upon his *Philosophie* as one of the noblest works ever written, abandon him in his *Politique* and *Catechisme*. Among such Positivists are Mr. John Mill, Mr. Grote, Mr. Lewis, M. Littré. Others, again, place the *Politique* and *Catechisme* far before the *Philosophie*. M. Littré, in order to justify his desertion of the master, after 1842, insinuates, that the works written after that date are vitiated, owing to a second attack of insanity, which he supposes then took place. If this argument be admitted, it is plain that not even the *Philosophie* is entitled to any regard. For, beyond all doubt, it was published after a fit of insanity, so serious and protracted as to have at one time almost forbidden the hope of recovery. In 1852 he published the *Catechisme Positiviste*. Dr. Robinet, his physician, has sketched the routine of his daily life in these his later years:—

"He rose at five in the morning, prayed, meditated, and wrote till seven in the evening, with brief intervals for his two meals. Every day he read a chapter from the *Imitation of Christ*, and a Canto of Dante; Homer also was frequently re-read. Poetry was his sole relaxation, now that he could no longer indulge his passion for the opera. From seven to nine (and on Sundays in the afternoon) he received visits, especially from working men, among whom he found disciples. On Wednesday afternoon, he visited the grave of Madame de Vaux. At ten he again prayed and went to bed. The hour of prayer was to him an hour of mystic and exquisite expansion. Nothing could be simpler than his meals; breakfast consisted only of milk; dinner was more substantial, but rigorously limited. At the close of dinner he daily replaced dessert by a piece of dry bread, which he ate slowly, meditating on the numerous poor who were unable to procure even that means of nourishment in return for their work" (p.p. 406-7.)

The Synthèse Subjective he did not live to finish. He died on the 5th of September, 1857, at the age of sixty.

The system elaborated by M. Comte has been developed by many disciples. Among these, M. Littré holds the chief place. Convinced that theology and royalism are fast disappearing from our age; that supernaturalism is but an idle

hypothesis; that the mental regimen, half-theological, half-metaphysical, to which the present generations are subjected, is full of contradictions; that Catholicity is an antiquated and effete creed, this writer has set himself the task, says M. Sainte-Beuve, of endeavouring "to set humanity free from illusions. from vague disputes, from vain solutions, from deceitful idols and powers." The illusions, the existence of which in the world M. Littré deplores, are simply a belief in Providence and in a Creator; the solutions and disputes regard the origin and destination of things; the powers and idols stand for the Living Personal God. "Each one may be allowed to represent such matters to himself as he likes; there is nothing to hinder the man who finds a pleasure in doing so from dreaming upon that past and that future." (*Paroles de Philosophie Positive*, p. 33.)

M. Littré is the author of a translation of Strauss's *Life of Christ*, and of several works on Positivism, such as *Paroles de Philosophie Positive; Conservatisme, Revolution, et Positivisme; Auguste Comte et le Positivisme*. He is also editor of a new edition of Comte's works. It will still, probably, be fresh in the memory of many of our readers how successfully Mgr. Dupanloup exposed the horrors these books contain.*

Close upon M. Littré comes the well-known Ernest Renan. As the former is the legislator, so the latter is the poet of Positivism. His *Life of Jesus* may be taken as a sample of the working of Positivism in our days. The principle on which the investigation into the origin of Christianity is therein conducted is avowedly the Positive principle, that an immutable material law governs all things, history as well as matter. Hence, miracles must be excluded, and hence such portions of the Gospels as contain mention of miracles are quietly set aside by the author. Add to this an art of criticism, the most capricious and wanton that can well be imagined, and who will be surprised at his grotesque and blasphemous account of the Divine Author of our religion?

MM. Taine, Havet, and About, likewise belong to the Positivist School, and, in particular, to the literary branch of it. The following texts, literally translated from the works of these writers, will enable the reader to judge of their teaching: "There is no free being superior to man;" "It is man who creates God;" "God is but a fiction of the imagination;" "humanity is the supreme existence and the only providence."†

And yet, in the face of such texts as these, Comte's followers are indignant that he and they should be called Atheists. In

* Mgr. Dupanloup, "Avertissement aux Pères de famille."

† Guthlin, Les "Doctrines Positivistes en France," p. 13.

one sense, and in one sense only, they are not Atheists. In what sense? Inasmuch as Atheism professes to explain the origin and destination of the universe, while the Positivists refuse to consider the question at all. Their highest authority tells us that "even considered under the purely scientific aspect, Atheism only constitutes a very imperfect emancipation, since it tends to prolong indefinitely the metaphysical stage by its ceaseless pursuits of new solutions of theological problems, instead of pushing aside all such problems as essentially inaccessible."*

We now pass to what touches us more nearly, namely, the Positivist School in England.

The enormous spread of infidelity in England may be measured by the extent of infidel literature there published. The supply, especially in such matters as this, is created and regulated by the demand. Of Combe's *Constitution of Man*, a work of materialistic tendency, and based on a denial of Providence, more than eighty thousand copies issued from the English press. The total annual issue of immoral publications amounts to twenty-nine millions. In 1851 the purely infidel Press in London issued more than twelve millions of publications; the issues of avowed Atheism during the same period being more than six hundred and fifty thousand. All this is exclusive of newspapers.†

We need not say how much Rationalism in its critical aspect has gained ground in the country whose Established Church has supplied the writers of the *Essays and Reviews*. But Positivism, in particular, has struck root far and wide in the English mind. Dr. Tullock tells us that "Positivism, within the last quarter of a century, has become an active and even fashionable mode of thought, and nowhere more so than among certain literary and intellectual circles in England. So far as it is a philosophy, it is adapted to the common understanding, and falls in fitly with the scientific and social tendencies of the times; while it has received a noted impulse from certain English writers of great ability." As far back as 1838 it was noticed by Sir David Brewster in the *Edinburgh Review*. Miss Harriet Martineau condensed into two English volumes the six volumes of the course, adding from her own stores some spiteful remarks against theologians. But, of all others, Mr. Lewes became the apostle of Positivism in England. His literary labours have been numerous and varied. He began with *Ranthorpe*, a novel (1845); between 1845 and 1857 he devoted

* *Discourse on the ensemble of Positivism.*

† *Infidelity: Its Aspects, Causes, and Agencies.*—By Thomas Pearson.

himself chiefly to criticism on history and art, a *Life of Robespierre*, an essay on the Spanish drama of Vega and Calderon; an exposition of Comte's *Positive Philosophy*, in Bohn's scientific series; a Biographical History of Philosophy, and a Life of Goëthe. Since 1857 he has edited Johnson's *Chemistry of Common Life*, and published the *Philosophy of Common Life*, *Seaside Studies*, and *Studies of Animal Life*. Nearly a year ago he commenced to edit the *Fortnightly Review*, in which, from time to time, papers in favour of Positivism occur.

Fellow-worker with Mr. Lewes is Marian Evans, better known under the name of George Eliot. In 1846, imitating the examples of Littré and Renan, she contributed her share of labour towards destroying faith in Christianity, by translating Strauss's *Life of Christ*, and (in 1853) Feuerbach's *Essence of Christianity*. Besides these works, she published in the *Westminster Review* theological articles, animated by the same principles. Under the name of George Eliot she rose to an eminent position among novelists, by her *Scenes from Clerical Life*, *Adam Bede*, and other works. As to the moral and religious purpose of her works, it is not necessary to say much. When her early works, published under the name of George Eliot, first became famous, various conjectures were hazarded by critics, as to the probable author. One critic* dwelt upon the testimony she unconsciously bore to the truth of Catholicism, and on the way in which she brought home to the conscience the doctrine of the Personality of God. Against this we have to say that there is no one doctrine which she denies more thoroughly than that there exists a personal God. Her views of religion are those of Goëthe, who has been well described as a man of deep religious sentiments, with complete scepticism on most religious doctrines.

With her, faith is an illusion; doctrines and creeds are but names for sentiments, useful only to turn "feelings into energies," the substance of all religion is the same. And yet she speaks as if she had faith in Christianity. And in this, says the reviewer above cited, she is not dishonest. For, although to the Positivist, religious doctrines are only impressions on the imagination, not corresponding with any reality in the universe, still they are necessary to enable man to turn his feelings into energies. Hence, the Positivists can enter into the feelings of others, and to these others speak like believers in Christianity. A writer in the *Westminster Review* has said of her, that she apparently regards creeds "as being only shells of different shape and colour, enclosing the fruit of the religious spirit, common to the human race; or as so many mental

* For these details concerning Mr. Lewes and Miss Evans, see *Home and Foreign Review*, No. VI. 1863. *George Eliot's Novels*.

structures, which, in his successive metamorphoses, man forms and afterwards cast off."

It is but fair, however, to observe that Mr. Lewes does not altogether share the religious views of M. Comte. First, because in framing his religious system, Comte abandoned the historical method, which had guided him in his philosophical system, and went upon a purely speculative basis. Next, because he made his religion into a system. He introduced a new *Grande Etre*, a new Bible, a new Catholic Church, a new calendar, a new priesthood, new sacraments, a new spiritual power, a new temporal power. At this point Mr. Lewes, to whom religion and system are incompatible terms, freed himself from his teachings; and to this point he came under the influence of Goëthe.

Mr. John Stuart Mill, in his *System of Logic*, speaks in high praise of M. Comte's fundamental law of the progress of human knowledge.* This generalised law appears to him to have :

That high degree of scientific evidence, which is derived from the concurrence of the indications of history, with the probabilities derived from the constitution of the human mind. Nor could it be easily conceived from the mere enunciation of such a proposition, what a flood of light it lets in upon the whole course of history; when its consequences are traced, by connecting with each of the three states of human intellect which it distinguishes, and with each successive modification of these three states, the correlative condition of other social phenomena. But whatever decision competent judges may pronounce on the results arrived at by any individual inquirer, the method now characterised is that in which the derivative laws of social order and of social law must be sought.

In an elaborate exposition of the *Positive Philosophy*, recently reprinted from the *Westminster Review*, Mr. Mill, although differing from M. Comte's system in many and important points, nevertheless, adheres to it in the main. Finally, Positivism has at length, made its appearance in Ireland. Its formulas have been heard in Trinity College, and, we deeply regret to say, from Catholic lips. It is a painful sign of the times to see a Catholic gentleman join without scruple in the praise which has been heaped on Positivism by so many who have made shipwreck of their Christian faith. But we have said enough for the present of the literature of Positivism: the system itself deserves more lengthened notice.

II.

Having glanced at the literature of Positivism, it is now time to proceed to examine the system itself. First of all, it may be asked, Is Positivism a growth altogether new, or is it rather an offshoot from philosophical systems which have

* Vol II. p. 518. Fourth edition. 1856.

already appeared in the world; and if its connection with theories long since familiar can be established, how much of their characteristics does it retain, and what has it added from its own stores?

Positivism belongs of right to the sensational philosophy, and preserves the leading features of its parent school. The primary elements of all our knowledge are three in number, and philosophical systems* differ one from the other, according as they hold up one or the other of these three as the chief or sole element whence our ideas are derived. The three elements are: (1) the idea of our own individual existence; (2) the idea of nature, of things that are not ourselves; and (3) the idea of the Absolute or Eternal. The system which takes for its basis the first of these, dwells especially upon those striking facts of our consciousness which are our sensations, through which, as through a channel, comes much of the materials of our thought. Thus was formed the school of sensationalism, represented by the French encyclopædists, and, in his tendency, by Locke. Others, again, concentrate attention on the inherent powers of the individual mind, upon which they make the external world to depend, subordinating the objective to the subjective, and hence the system of Idealism of Berkeley and Fichte. Those who bring into prominence the idea of the Absolute, the Eternal, Pure Being, merge the world of phenomena, and the phases of our own consciousness in the depths of Being *per se*, and subject and object being thus absorbed, we have the Pantheism of Spinoza, Schelling, and others. Sensationalism, Idealism, and Pantheism represent, therefore, the main currents of the philosophical tendencies which have moved mankind.

Modern sensationalism received its impetus from Bacon, in whose system of analysis outward observation held the chief place, the importance of abstract ideas being made to yield to that of the study of external phenomena. In the inductive philosophy experience was made the principal part. Not that the Baconian spirit was so wedded to empirical research as to leave no place for metaphysical analysis. On the contrary, by endeavouring to point out a *philosophia prima*, and by calling upon its followers to seek out the *forms* of things, its influence on speculative philosophy was not altogether to the disadvantage of the latter. The principle of experience was thus established, as the leading principle of modern philosophy. Hobbes developed it still farther, so as to make sensation the real basis of every mental operation, sole originator of ideas, and sole test of truth. Now, through sensation, we can per-

* See Morell's *History of Modern Philosophy*. Second edition. Vol. I. p. 63.

ceive only matter; hence, he concludes, matter is the only reality. Hence scientific investigation was reduced by him to the *doctrine of bodies*, that is, of their *existence* and *changes*. The doctrine of bodies includes "the knowledge of all phenomena, in relation to their probable causes, and of all possible causes, as known from their observed effects." In the heat of the controversies excited by the philosophy of Hobbes, John Locke became convinced that the disputants were travelling by a wrong road; that the first thing to be done was, not to analyse things or doctrines to their simplest elements, but to investigate the faculties of the mind, in order to see what objects lie within its reach, and what beyond it. Hence, the famous *Essay on the Human Understanding*. We cannot here stay to show how this work leads to materialism. Enough for our present purpose to show to what use Locke's principles, without his materialism, have been put in the hands of a school of thinkers of our own day. This modern school attempts to show by metaphysical analysis, "that every notion springs from the senses as the original channels through which the whole material of thought has been supplied." The leader of this school is Mr. James Mill, in his *Analysis of the Phenomena of the Human Mind*. Mr. John Stuart Mill, although he does not pledge himself to any metaphysical system, also belongs to this school.

In this sketch of the sensational school of philosophy there are some broad and deeply-marked lines which it will be of importance to point out more carefully to the reader. From the fundamental idea, that the sensations are the basis of our knowledge, it was easy to pass, once the analytic method was established, to an exaggerated estimate of the value of outward observation of phenomena. This state of mind, acted on by Locke's doctrine concerning the proper limits of the intellectual faculties, ever tended more and more to confine scientific investigation to the bare existence of phenomena. All these features are to be recognised again in the Positive Philosophy, which we shall now proceed to set forth.

M. Comte begins by taking a comprehensive survey of the state of the intellectual world as represented in European civilization. He finds human knowledge to be in an utterly disjointed state. Conflicting systems of philosophy divide the schools; contradictory religions are multiplied in the churches. What one philosophy or religion asserts is refuted by another. A twofold cause of this intellectual confusion presents itself to his thoughts. "The human mind may be searching for truth beyond the legitimate region of its actual knowledge; or it may not take a sufficiently comprehensive view of that truth which really does lie within its grasp." A true philosophy

which would supply a remedy to so painful a disorder should, therefore, effect two things. First, it should define accurately the limits within which the mind may legitimately exercise itself in the search for truth : and, secondly, it should give unity to science by pointing out a secure pathway by which the elevation of a universal philosophy may be reached. The Positive Philosophy undertakes this double task. It endeavours, in the first place, to discard for ever from among the objects of thought all that regards the essential nature of things, their causes, either efficient or final, all speculation as to their origin or destination. " We have no knowledge of anything but phenomena : and our knowledge of phenomena is relative, not absolute. We know not the essence, nor the real mode of production of any fact, but only its relations to other facts in the way of succession or of similitude. These relations are constant, that is, always the same in the same circumstances. The constant resemblances which link phenomena together, and the consequent sequences which unite them as antecedent and consequent, are termed their laws. The laws of phenomena are all we know respecting them. Their essential nature, and their ultimate causes, either efficient or final, are unknown and inscrutable to us."

This golden rule has not been always grasped by the human mind. On the contrary, M. Comte assures us, as a matter of history, that two other methods of philosophising, antagonistic to his method and to each other, have successively swayed humanity, as well in the aggregate as in individuals. The law of progress thus embraces three distinct stages, called by him respectively the Theological, the Metaphysical, and the Positive. Mr. Mill believes that these terms, especially in the English language, are not quite suited to the purpose, as they excite ideas other than those intended. Hence, instead of the Theological he would prefer to speak of the Personal or Volitional explanation of nature : instead of the Metaphysical, the Abstractional or Ontological : instead of the Positive, the Phenomenal or Experiential.

In the Theological stage, the mind regards the phenomena of the universe as operations of divinities. First, each object is looked upon as animated. Next, each entire class of objects or events is believed to be under the superintendence of an invisible Being. Finally, the multitude of divinities is merged in a single God, who made the world, and guides it either by His continued action, or by specially interfering from time to time.

In the Metaphysical stage, phenomena are accounted for by being ascribed not to volitions, but to realised abstractions.

Instead of the Dryads presiding over trees, every plant is now supposed to have a vegetative soul. These various forces, at last, terminate in the universal idea of nature, which, though regarded as impersonal, is supposed as acting in a sort of motion; as when we say: Nature abhors a *vacuum*. In the Positive stage, finally, the palpable facts of the phenomena are alone attended to, with the view of discovering the laws of their coexistence and succession. Every other question concerning them is ignored.

Every single science which can occupy the human mind must invariably pass through this triple stage, from the theological through the metaphysical, into the positive. This last is destined, says Mr. Mill (p. 12,) finally to prevail, by the universal recognition that all phenomena, without exception, are governed by invariable laws, with which no volitions, either natural or supernatural, interfere. But the different branches of knowledge do not pass from one of those stages to the other equally and at the same time. Some sciences are more advanced than others. Thus, astronomy, physics, and chemistry have already arrived at the positive stage, whereas physiology, or biology, is only at the metaphysical; while the whole science of humanity (sociology) is yet in its earliest stage, being hampered with the false idea of a Providence and a God. M. Comte's division of the sciences deserves more praise than anything else he has achieved. The sciences are not independent one of the other, but are so arranged that each depends upon a preceding one less complex than itself, whose laws it takes up with an addition of its own, and then sends on to the science next in order. Thus, the truths of number are true of all things, and depend only on their own laws; therefore, the science of number (arithmetic and algebra) may be stated without any reference to any other science. On this principle M. Comte has arranged the sciences in a series, each term of which is an advance beyond the term preceding it, the phenomena belonging to it being determined by a more numerous combination of laws: 1st., Mathematics (Number, Geometry, Mechanics); 2nd. Astronomy; 3rd. Physics; 4th. Chemistry; 5th. Biology; 6th. Sociology, or the Social science, the phenomena of which depend on the truths of all the other sciences. Thus, all the sciences are co-ordinated; thus, the entire edifice rises by degrees to its last and noblest stage—the science of man. Thus, the experimental study of facts and facts only, is made the secure and solid pathway to universal philosophy.

Before we pass on to consider Positivism from the religious point of view (for to its religious bearings we intend to confine our remarks), it may be well to observe that Comte's system

can make no honest claim to whatever credit belongs to the inductive philosophy. Bacon's "mission," says Dr. Newman,* was the increase of physical enjoyment and social comfort: and most wonderfully, most awfully, has he fulfilled his conception and his design. Almost day by day have we fresh and fresh shoots and buds and blossoms, which are to ripen into fruit on that magical tree of knowledge which he planted, and to which none of us, perhaps except the very poor, but owes, if not his present life, at least his daily food, his health, and general well-being. He was the divinely provided minister of temporal blessings to all of us, so great, whatever I am forced to think of him as a man, I have not the heart, from mere gratitude, to speak of him severely. And, in spite of the tendencies of his philosophy, which are, as we see at this day, to depreciate or to trample on theology, he has himself, in his writings, gone out of his way, as if with a prophetic misgiving of those tendencies, to insist on it as the instrument of that beneficent Father who† when He came on earth in visible form, took on Himself, first and most prominently, the office of assuaging the bodily wounds of human nature. Now, Positivism completely discards this providential mission of knowledge, and altogether refuses to admit into its circle the idea of God. Besides, the inductive philosophy admits *a priori* axioms, and speaks of a *Philosophia Prima*; Positivism rejects them: the former includes our inner consciousness among the subjects to which its principles may be applied: the latter limits its observation to outward facts. Bacon, after observation, seeks to discover the *natures* of things. Comte holds all investigation into the essences of things to be useless and impossible. Systems which are kept apart by differences so deep-rooted and so large can have little affinity one with the other.

Again, the law of intellectual progress laid down by M. Comte, as consisting of the triple stage, theological, metaphysical, and positive, fills an important place in his system. According to him, every branch of science must invariably pass through these stages in succession. What is to be said of this law?

We shall find, upon analysis, that this law, as expressed by M. Comte, includes two statements: first, that every science which can occupy the intellect, has invariably passed, or must necessarily pass, through the theological, metaphysical, and

* *J. S. Mill, Auguste Comte and Positivism*, p. 6.

† *Discourses on University Education*, Disc. iv. p. 192.

‡ "Atque illud insuper enixe rogamus ne humana divinis officiant neve ex reservatione viarum sensus, et accensione majoris luminis naturalis, aliquid incredulitatis et noctis, animis nostris erga divina mysteria oboriatur," etc. Pref. *Instaur Magn.*

positive stages; second, that the metaphysical stage supplants the theological, and in turn is supplanted by the positive. Neither of these statements can be established by induction from the history of the sciences. Which of the sciences exhibits this triple stage of progress? M. Comte replies at once, by naming astronomy. But admitting for a moment that his theory is borne out by the history of astronomy, what other science has commenced with the theological stage? Dr. Whewell* shows that physics has not, and quotes Adam Smith's saying: that there was never a god of weight. Nor did chemistry begin with a theological stage, although it too had a theological or mythological period, but that period was not its first. In the ages of alchemy, the substances on which chemists operated were personified in a most remarkable and lively manner. "Gold was the *king* of metals," says Dr. Whewell (p. 354), "silver the *queen*. An object much aimed at was to obtain the *regulus*—the metallic young one of the more imperfect metals." So, also, astronomy arrived among the Greeks at a precision which conferred on its discoveries a value so lasting, that even to-day they form part of the science, and yet long afterwards the period of astrology came on. If the law were accurate, it must follow that the theological stage has long since been superseded in the case of very many of the sciences: for M. Comte himself admits that the crowning science of sociology is the most backward of all, for the very reason that it is still in the theological stage. Now, in this case, the early ages ought to be the only religious ages, or the most religious ages. This, however, is far from being the case. Leaving out of consideration a few so-called philosophers, who are not more numerous now than ever, the entire human race with one accord admits the existence of a Supreme Being, even although some nations outrage His majesty by giving to false gods the homage which the true Living God alone can claim. M. Comte asserts, moreover, that even in individual minds this triple stage may be observed: in our childhood we refer everything to God; in our youth to metaphysical abstractions; in our riper years we advance to Positivism. This may be true of M. Comte, who, as we have seen, shook off all religion almost with his boyhood; but is it true of those great minds who, while they were kings of science, were at the same time, according to their own views, the most religious of men. Of such men Newton may be taken as a type.

We admit, however, that in some of the natural sciences men attributed in the beginning to God functions which after

* *Macmillan's Magazine*, Comte and Positivism. March, 1866.

investigation, had been traced to natural causes. Thus, in early times men believed the heavenly bodies to be gods, or to be guided by gods. But at this stage science had not begun at all; it was but the preliminary to science. Nor is it true to say that, as a science progresses, the metaphysical supplants the theological, to be in turn supplanted by the positive stage. What we have already observed of astronomy and chemistry is a proof of this. But Dr. Whewell does not hesitate to assert that there is no science in which this pretended succession of a metaphysical and a positive stage can be pointed out. "There is no science in which the discovery of laws of phenomena, when once begun, has been carried on independently of discussions concerning ideas which must be called *metaphysical*, if anything be so called. There is no science in which the expression of the laws of phenomena can at this time dispense with ideas which have acquired their place in science in virtue of metaphysical considerations. There is no science in which the most active disquisitions concerning ideas did not come *after*, not *before*, the first discovery of the laws of phenomena. This may be exemplified in all sciences which have made any progress. Kepler's discoveries would never have been made but for his metaphysical notions. And again, those discoveries of the laws of phenomena did not lead immediately to Newton's theory *because* a century of metaphysical discussion was requisite as a preparation" (p. 354).

The truth is that all three stages may and do coexist in such proportions as are determined by the peculiar nature of each several science. The sphere of each becomes more accurately defined as the science progresses: but the most accurate positive knowledge of the laws of coexistence and sequence of phenomena can never clash with the natural tendency of the human mind to refer these phenomena to their causes, and to seek beyond all secondary causes a primary and first cause upon which all depends. It is wise to observe accurately and patiently what is passing in the world around us: it is wise to seek, as far as we can, the nature and causes of what we observe: but it is wisest to trace every finite contingent being to the First Cause—the God who created all things.

THE RIGHT REV. DR. WOODLOCK succeeded.

As a Professor in All-Hallows College, Dr. Conroy had been in former years under the paternal care of Dr. Woodlock, who was at that time its President. When promoted to a more exalted

sphere of duty in the Catholic University, as Rector, he ceased not to take a kindly interest in his former *protégé*, and gave him occasional opportunities of manifesting within the halls of that seat of learning, his ability and knowledge. That same paternal and kindly spirit, he has continued towards the illustrious deceased since he was made Bishop of Ardagh, in the form of carefully keeping his memory in benediction amongst his priests and people, and showing more than ordinary zeal in patronizing what remains of his special works. Dr. Woodlock was born in the City of Dublin, on the 30th March, 1819. His parents were Wm. Woodlock, Esq., and Miss Mary Cleary. They were natives of Roscrea, Co. Tipperary, and their son, the present Bishop of Ardagh, has been heard frequently referring with legitimate pride and pleasure to the fact that Tipperary blood is coursing through his veins.

After receiving his earliest education in the parental home, he was sent to the Jesuit Fathers' Day-School, in Dublin, where he remained until he went to Clongowes Wood College, Co. Kildare, in September 1833. Here he continued to read with great success—having highly distinguished himself in his several classes. Piety was not amongst the least of his gifts, and having formed a strong and ardent desire to enter on God's Holy Priesthood, with the sanction and approval of the Jesuit Fathers, and the necessary letters from the Archbishop of Dublin, Dr. Murray, he went to Rome in October, 1836. He entered the Appolinare "Roman Seminary," which was founded by St. Charles Borromeo, and remained there until April, 1842. In that year he left Rome. During his collegiate course he carried off several prizes in Philosophy and Theology, and towards the end of it obtained, after a long and searching public examination, the degree of Doctor of Divinity. He was then only twenty-two years of age. Shortly after, having met in Rome, Father Hand, the Founder of All-Hallows College, he joined him, returned to Dublin, and took part as one of its Superiors and Professors, at the opening of that College in 1842. From that time until 1854 he discharged the important duties of Professor of Dogmatic Theology. In that year he succeeded as President the late Dr. Moriarty, who was then promoted to the See of Kerry, which office he held until 1861, when he became Rector of the Catholic University, Cardinal Newman having *ex proprio motu* elected to retire and live in his own community of the Oratorians.

The present distinguished President of All-Hallows, the Very Rev. Dr. Fortune, wrote a letter to the compiler of these records from which the following extract is taken:—

"Dr. Woodlock was, during the entire period of his con-

nection with All-Hallows (he is still, indeed, one of our Directors), greatly and deservedly esteemed and beloved by all, professors and students alike, by reason of the amiability of his character, the sanctity of his life, and thorough devotion to every, even the most minute duty. His appointment to the Catholic University was a great loss to this Institution."

Such is the testimony of Dr. Fortune. Before his appointment to the Rectorship of the University he was promoted to the Diocesan Chapter. Soon after, he was elevated to the dignity, rights, rank and privileges of a Domestic Prelate of His Holiness, at the Roman Court. Monsignore Woodlock was made Vicar-General of Dublin, in the year 1877. In the discharge of the delicate and important duties of that very responsible office he had the advantage of the advice, experience, and learning of the late Cardinal MacCabe, who was then Vicar-General of Dublin, as well as Auxiliary Bishop. The See of Ardagh became vacant in 1878, by the death of Dr. Conroy, and Monsignore Woodlock was elected at Rome in the following year to succeed him. He was consecrated in the Sistine Chapel by His Holiness, Pope Leo the XIII., on the 1st June, 1879, and in a few weeks afterwards solemnly took possession of his Cathedral at Longford, in the presence of the Diocesan Chapter, nearly all the clergy of Ardagh and Clonmacnoise, and a vast congregation of the laity. The Cathedral looked in its best form, on account of the previous costly and careful preparations. As regards his career from that day to this I will be brief, for it has been advised by the highest authority *ne laudes hominem in vita sua*. I will, therefore, confine myself to facts, only observing furthermore, that Dr. Fortune's testimony, regarding Dr. Woodlock's career in All-Hallows, might truly be written of his administration in Ardagh and Clonmacnoise. Prominent amongst the special works of Dr. Woodlock, as Bishop, must be reckoned the new Convent at Ballymahon,* the foundation of the same order of the Sisters of Mercy at Mohil, Co. Leitrim, together with a new Convent and beautiful new Church recently erected in that thriving town by the present zealous and energetic pastor, the Rev. Francis Donohoe; the extension and enlargement of the La Sainte Union

* This Convent was founded during the episcopacy of the late Dr. Conroy, who received a cheque for £1,000 sterling, together with a large farm of valuable land, and the palace of the late Dr. O'Higgins, for the use of the Nuns, from Thomas Maxwell, Esq., of Ballymahon, a noble, generous, and religious man. He was known and highly esteemed by the last four Bishops of Ardagh, and by Dr. Woodlock, as is well known to the writer. This Convent is a FOUNDATION from the Mercy Convent, Moate, founded by the late Rev. Dr. Kilduff. A few weeks ago the Sisters of this flourishing community celebrated with much religious eclat the *Silver Jubilee of their foundation*.

des Sacrès Cœurs, Banagher ; King's County, the foundation of that same distinguished teaching community of Nuns, at St. Mary's, Athlone, one of his own parishes. Here on a charming site rising over the town in its south-eastern suburbs, and commanding extensive and picturesque views in eight neighbouring counties, stands the new Convent of La Sainte Union des Sacrès Cœurs, a building recently erected at a cost of about ten thousand pounds, by Patrick Kelly, Esq., Contractor, Longford, from designs made by the late John O'Neill, Esq., C.E. This large edifice has been erected exclusively from the funds of the Order of Sainte Union, as they never solicit subscriptions, even from the friends of the members of their own Institute. The foundation on which the building rests is gravelly, and considered most healthy. The views of Loughrea, on the Shannon, and of Clonmacnoise, or the Seven Churches, are such as the Italians would call a *bellissima vista*. The Religieuses of the Convent devote themselves to the higher education of young ladies, for which they are specially suited on account of their own superior training, received in their Convents in England, France, and Belgium. Connected with the Convent, and under the immediate care of the Sisters is a Preparatory School for the sons of gentlemen, from five to nine years of age. It was Dr. Woodlock projected this great work. So far its success has been greater than the most sanguine expected, and there are reasons in abundance to hope that, after a short time, it will be one of the most successful Schools in Ireland. In England and in France this Institute of La Sainte Union holds the foremost place amongst the educational establishments.

I could give conclusive proofs, but I am quite sure the authorities of that great Educational Pensionat would not be pleased ; as they prefer working on silently, and taking slow but certain results, with the conscientious conviction that they well earned them before they were received. Within sight of the Convent, on the eminence just outside Athlone, at the Dublin side, where Ginkel and his army once placed their cannon before they crossed the historical bridge, the spectator beholds within a few minutes' walk the graceful Gothic Church and Presbytery of St. Mary's, and attached to it the highly efficient Intermediate School conducted by the Marist Brothers. This is another special work of Dr. Woodlock's, and through it he has supplied a grievous want of many years' standing, on the part of the Catholic youth of Athlone. There was an efficient Primary*.

* In 1871 thirty boys belonging to St. Mary's National School obtained PASSES at the SCIENCE and ART Examination, S. K. L., and two others won QUEEN'S PRIZES, value £5 each, tenable for three years.

School, but no Intermediate School, unless indeed they sacrificed their conscience and went to the Ranelagh, where no religious instruction, save what is hostile to our faith may be obtained. That grievance no longer exists in St. Mary's. Dr. Woodlock bought out the interest of E. Gleeson, Esq., M.D., J.P.,* in his beautiful mansion and gardens adjoining St. Mary's Church, and there established the Marist Brothers. They constitute an important centre of Intermediate training. They may not be judged by statistical results, so far as their Athlone teaching is concerned, for they are only a year or so there, and having to work on raw material it is premature to expect anything to be placed in favourable contrast with other Intermediate Schools of several previous years' standing. But this much may be truthfully affirmed, that in Scotland the same Institute of the Marist Brothers carried off last year 86 per cent. results at the South Kensington Science and Art Department Examinations, as against 46 per cent. won by all the other competing schools in Scotland. In England they have been nearly as successful. In France and Australia it is the same. We may therefore expect similar results in Athlone. This is one of Dr. Woodlock's special works. I am aware of other great projects now engaging the most serious attention of Dr. Woodlock regarding Clonmacnoise; but I am not at liberty to write more at present than that they have reference to the roofing of King Melaghlin's Church there, to be used as a Mortuary Chapel, in which the funeral service may be performed according to the ritual, and prayers offered for the old kings, chieftains, middle class, and poor interred therein, according to the intention of the founders of the churches. Furthermore, there is some probability of a religious order of considerable eminence, not only in our own, but other countries, establishing a novitiate there, and retreat house for our clergy, and thus renewing the old glories of the place. A projected new convent for the Marist Sisters, already residing at Carrick-on-Shannon, the capital of Leitrim County, is amongst Dr. Woodlock's works. It shall be commenced this spring, on a healthy and picturesque eminence, gently rising up from the Shannon, just outside the town. It is a pressing want, for the devoted sisters of that teaching institute in Carrick are very inconveniently housed indeed. Doubtless, an intermediate school for boys, conducted by the Marist Brothers or some equally efficient teaching body will follow, for this important town of Carrick-on-Shannon should be supplied with such schools. But Dr. Woodlock made his Cathedral at Longford the principal

* The owner of that prosperous factory called the Athlone or Shannon Woollen Factory.

object of his concern, as regards material improvements. The following facts will show this:—The interior of the cathedral has been retouched and ornamented under the direction of G. Kelly, Esq., at a cost of over £300. Besides, fifteen beautiful and highly ornamented statues have been placed in the niches near the springing of the roof, where looking down in solemn and inspiring grandeur upon the congregation beneath, they at once raise the mind heavenwards, and bring it back to other days of greater and more heroic sacrifice than our present civilization may boast of. The statues bear the names of the following saints:—At the rear of the High Altar are those of the Sacred Heart of Jesus, Mary, and St. Joseph, St. Mel, and St. Kieran; over the Sacred Heart Aisle are SS. Patrick, Bridget, Dominick, Vincent, and Francis; over the Virgin's Aisle SS. Michael, Anne, Catherine, Aloysius, and Teresa.

At the great door, as you enter, there are two exquisite oil paintings on canvas of SS. Peter and Paul, the work of the distinguished painter, Gagliari.

Moreover, Dr. Woodlock has beautified the Cathedral by the erection of monumental marble slabs, at once chaste, simple, and designed to perpetuate the memories of those whose names are inscribed upon them. It seems to me a most praiseworthy work, and whilst inviting the prayers of the faithful for the illustrious departed, it serves as an enduring and perpetual monument of the episcopal succession in Ardagh.

Four such marble monuments have been already erected, and it is to be hoped Dr. Woodlock's successors will do likewise. The following inscriptions are to be found upon them:—

ST. MEL'S CATHEDRAL.

SLAB No. 1.

Pray for the soul of the Right Rev. William O'Higgins, D.D., Bishop of Ardagh and Clonmacnoise, who laid the first stone of this Cathedral, on the 19th May, 1840, and whose remains are interred beneath. Born, 1st August, 1794. Consecrated, 30th November, 1829. Died, 3rd January, 1853. On whose soul may Jesus have mercy.

SLAB No. 2.

Pray for the soul of the Right Rev. John Kilduff, D.D., Bishop of Ardagh and Clonmacnoise, whose remains are interred beneath this Cathedral, which he completed and opened on 29th September, 1856. Born, 11th November, 1820. Con-

secrated, 29th June, 1853. Died, 21st June, 1867. On whose soul may Jesus have mercy.

SLAB No. 3.

Pray for the soul of the Right Rev. Neal MacCabe, D.D., of the Congregation of Missions, Bishop of Ardagh and Clonmacnoise. Born, 23rd June, 1816. Consecrated, 2nd February, 1868. Died in Marseilles, when returning from the Vatican Council, July 1870. On whose soul may Jesus have mercy.

SLAB No. 4.

Pray for the soul of the Right Rev. George Conroy, D.D., Bishop of Ardagh and Clonmacnoise, Delegate Apostolic in Canada, under Pope Pius IX. and Leo XIII. Born, 1st January, 1833. Consecrated, 11th April, 1871. Died, 4th August, 1878. On whose soul may Jesus have mercy.*

The front of the Cathedral has not been yet completed through want of means. Dr. Woodlock has been and is very anxious about it, and has already had plans and specifications drawn by George Ashlin, Esq., C.E., exhibiting six magnificent Ionic columns, enclosing a spacious portico. The depression of the times, however, has prevented his lordship commencing this great and costly work up to the present. Let us hope that Dr. Woodlock will be spared to witness its entire completion, and thus add one more to many enduring monuments in Ardagh and Clonmacnoise, with which his name shall be connected for ever.

In a published record of collections relating to the most distinguished ecclesiastics belonging to the Diocese of Ardagh, it appears to the compiler fitting to introduce the names of those of her children who, having been led by the Spirit of God to face the perils of the sea; the perils of travel to distant and strange lands; the perils of semi-civilized and barbarous races, and the perils of isolation from their own brethren in the ministry, together with the natural regrets of absence from one's own country and one's own family and friends, were afterwards safely conducted by that same unerring Spirit through the desert, to the mountain of the Lord, and there clothed in the bright, shining, and pure robes of the Bishops of God's Holy Church. Three such Apostles went out from Ardagh in the spring-time of their lives, and afterwards shed lustre on the diocese that gave them birth.

* A beautiful Memorial Altar of the S. H., intended to commemorate Dr. Conroy, and the new Chapel of Ballymacormack, Parish of Longford, are also the works of Dr. Woodlock.

The following notices of these prelates have been gathered from journals and other sources:—

RIGHT REV. BERNARD O'REILLY, D.D.

SECOND BISHOP OF HARTFORD, U.S.

This distinguished prelate was born in the Townland of Cunnareen, Parish of Colombkille, County of Longford, Ireland, in 1803, of a family which had been remarkable during many years for their love of religion and fatherland. In his youth he was noted for his humility and dignified character, and gave early proofs of scholarly abilities. Having conceived a desire to educate himself for the priesthood, he gained his parents' approval, and in furtherance of this design he came to America on the 17th of January, 1825. Upon his arrival he proceeded to Montreal, Canada East, and there continued his studies. He afterwards went to St. Mary's Seminary, Baltimore, where he was ordained on the 13th of October, 1831, by Right Rev. Bishop Kenrick, of Philadelphia. His first missionary labours were located in the cities of New York and Brooklyn, in the latter of which he said Mass once every month. His zeal and charity were unbounded, and manifested their noble qualities in the terrible season of the cholera. By day and night Father O'Reilly laboured in behalf of the plague-stricken ones, and although twice attacked himself he applied himself anew to the task as soon as he was able.

In December, 1832, he was appointed to the charge of St. Patrick's Church, in Rochester. This mission was, at the time, a very extensive and arduous one. In fact, with one other priest, Father O'Reilly attended to the whole region which afterwards became the Diocese of Buffalo. Here for many years he laboured in this earnest, effective manner, until October, 1847, when Bishop Timon taking possession of the new diocese, he was appointed Vicar-General and called to the episcopal residence. In this position he devoted his care to the supervision of the new seminary and the hospital under the charge of the Sisters of Charity, the latter of which institutions he ably defended in public discussions against the jealous attacks of the Protestants.

In May, 1849, Very Rev. Father O'Reilly was named Bishop of Hartford, as successor to Bishop Tyler. Owing to the delays in Rome, occasioned by the revolution and exile of the Pope, the letters of appointment did not reach him until the following year. He was consecrated in the former Church of St. Patrick, at Rochester, among the people he loved so well, and for whose salvation he had laboured so zealously. Immediately

after his consecration he proceeded to his Episcopal See, and entered upon the duties of his new office. For five years he laboured in his diocese with that earnestness of purpose and that uniform success which everywhere characterized his efforts. He introduced the Sisters of Mercy into this and the adjoining state of Connecticut; and the labours and success of this order from that day to this, is a proof of his wisdom in so doing. His courage was admirably displayed on the occasion of the disgraceful mob, who, in the year 1855, threatened the sisterhood and their property in this city. The occasion of this discreditable conduct on the part of the mob, was the conversion of a Protestant lady of high rank, who entered a convent in the city with a view to becoming a nun. Her friends demanded that the bishop should cause her to leave. He firmly answered *non possumus*. His lordship was endowed with great physical strength and moral courage, both of which he manifested on that occasion. His labours were also attested by the increase of his churches and priests, and the various institutions of which he was the founder.

One incident of Bishop O'Reilly's life possesses a peculiar interest for the priests of Hartford, inasmuch as at the present day they enjoy the happy consequences of it. Returning from Rome early in the year 1853, he visited the celebrated College of Maynooth in search of young clergymen for his diocese. One of the students noticing a strange prelate in the college grounds, who seemed partly uncertain which way to turn to the President's apartments, offered his services for the purpose. The bishop thanked him, asked him to conduct him to the library and other buildings of public interest, and at last, pleased with the attentions that were paid to him, invited the young student to return with him as a priest of his diocese. This was a new thought to the student, who at that time had fully determined to join the Order of the Society of Jesus, and whose mind ran more upon China and the distant missions of Japan than upon the quiet though laborious fields enjoyed by the American priesthood. Quickly noticing this inclination, the bishop, like a good general, changed his tactics, and instead of representing the diocese over which he presided as one of ease, he narrated the hardships of the minister of God in his journeyings among the mountains of Connecticut, spoke of the rigors of the winter season, told how the Catholics were widely scattered in their settlements, and thus by making his diocese similar to China in its perils and privations, he succeeded in gaining the youthful student for his American mission. God accomplishes in mysterious ways the designs of His eternal wisdom. The young seminarian of Maynooth became the honoured priest of the Diocese of Hart-

ford, the successful pastor of the Church at Waterbury, and to-day in their own city he presides over the Diocese of Providence, as its worthy and beloved first bishop.

Bishop O'Reilly was a man of great piety and activity. No matter how wearied he might return from his travels, he never retired to rest without having recited the Rosary of the Blessed Virgin. He was an assiduous student, and rarely went to bed before midnight, so attached was he to his books. He arose at five o'clock in the morning, generally the first of the household, and was wont to ring the bell himself that summoned his clergy to prayer.

In behalf of his diocese he paid a visit to Europe, in December, 1855, his object being to procure a body of religious men to take charge of the children. He visited his aged parents in Ireland, and on the 23rd of January he sailed in the ill-fated *Pacific* for America. The sad story of her loss is known to many. Uncertainty at first prevailed, doubt soon changed to fear, and at last the dread fear was realised, and the See of Hartford mourned her bishop, to whom the sea gave a grave, and the storm winds sang a requiem. Providence and Hartford mourned his loss, and in both of the afflicted cities solemn Masses were sung for the repose of his soul, in the presence of numerous bishops and priests, and a large gathering of the laity. The sad manner of his death served to increase their grief, and to lend greater solemnity to the occasion. At Providence, Archbishop Hughes, of New York, pronounced an eloquent panegyric upon the virtues and labours of the lamented dead.*

THE RIGHT REV. MICHAEL MONAHAN,

FIRST BISHOP OF ROSEAU, DOMINICA, THE LEEWARD ISLANDS,
AND ADMINISTRATOR OF THE ARCHDIOCESE OF TRINIDAD,
PORT OF SPAIN,

Was born in 1812, in the Townland of Aughegreagh, Parish of Colombkille, County Longford, Diocese of Ardagh. His parents were Peter Monahan and Mary (*neè* Skelly) Monahan. Their ancestors had resided in that neighbourhood for centuries before.

* His brother, William, and the Very Rev. Dr. Hughes, his nephew, attracted by his good example and holy life, followed him to America; both were raised to the dignity of Vicars-General in the diocese in due course. The Rev. B. O. R. Sheridan, and three other nephews are also labouring with great zeal in Hartford, and the Rev. Thomas O'Reilly, C.C., another nephew, is a most excellent priest in Ardagh, County Longford. The example of one man influences sometimes many unto good. This certainly was so in this case.

He received his preliminary education at Granard, there being in it at that time a classical school of some note. In 1832 he entered St. Sulpice, Paris. There he remained for seven years, during which period he obtained high distinctions in his various classes, and favour with his superiors on account of his good conduct. Towards the end of 1839, he left Ireland for the Trinidad Mission in West India, and having arrived there was appointed Vicaire or C.C. in the Port of Spain, the capital of the island. About two years afterwards, he was promoted to the Diocesan College of St. George, and appointed its President. In that position he remained until he was promoted to the office and dignity of Curè or P.P., and V.G. of the Port of Spain.

In 1850, this Vicariate was divided, and the Port of Spain was made an Archiepiscopal See. Roseau having been separated from it, was erected an independent diocese, and Dr. Monahan was appointed its first bishop. He was consecrated in the Cathedral of Trinidad, by Archbishop Smyth, in 1850. He resided at Roseau until 1852, the year of Archbishop Smyth's death. Soon after his death, Dr. Monahan was appointed administrator of the archdiocese which he governed for more than two years.

"During that period," writes the Very Rev. Canon Forde (who was at that time a Priest of Trinidad, and President of St. George's College there), "he was beloved by all his subjects, and especially by his clergy. He got more favours and privileges from the Governors of the islands than any other bishop in his position was at all likely to have obtained. He had several parishes established (a *bonum* of much value there, where the priests were paid by the State), and new churches erected by aid of grants of money, advanced by the Government of Trinidad. He officiated as celebrant of the High Mass on the days of the funeral and Month's Memory of the Most Rev. Dr. Smyth. A more dignified prelate in his pontificals I have never seen. Archbishop Murray, of Dublin, was the nearest to him my eyes ever looked on. He was most kind and loving to his priests and people, and more like one of themselves, by reason of his gentle and unassuming manner, than their bishop. It was confidently expected that he would have been appointed Archbishop of Trinidad, but a section of the French Clergy objected to him on account of his nationality. Their views prevailed *unfortunately*, at Rome, as subsequent events too clearly proved. His early death was a great calamity, in fact, a loss to the Church in Trinidad, from which she has not fully recovered to this day.

"I am, faithfully yours,

"WM. CANON FORDE,

"Beech Hill House, Grand Canal, Dublin."

Bishop Monahan visited Ireland twice, chiefly for the purpose of seeing his aged parents. He remained at their residence, for the most part, whilst he was in Ireland. The Right Rev. Dr. O'Higgins having given him a cordial invitation to go to Ballymahon and meet General Lamoriciere, who afterwards became so famous as a soldier and strategist in commanding the Irish Volunteers that went to Italy to defend the Pope's temporal dominions from the usurper; he most gratefully accepted it. Dr. Monahan and Lamoriciere had been intimately acquainted previously. All three were cordial friends, and the two bishops being half Frenchmen, by education and residence abroad, they felt quite at home in each other's society. The general, like his countrymen, arose at a very early hour in the morning—four o'clock; and unlike most of his countrymen, was a very pious and practical Catholic. He passed the hours of the morning in the library until the bishop's Mass, which he invariably attended.

An amusing incident occurred in connexion with this visit. The presence of a foreign general in Ballymahon, and under the roof of so distinguished a prelate as Dr. O'Higgins, who had a well-earned reputation at the time for advanced patriotism, excited the fears of the British authorities. The result was, detectives were sent to keep a close eye on the movements of the general and the two bishops. Some of them followed Bishop Monahan into several parishes in Ardagh, where he administered the Sacrament of Confirmation for Dr. O'Higgins, who at that time was just beginning to decline in health.

O'Connell afterwards referred to this matter in one of his speeches. He said—"See how much the Government are frightened at *the* state of things in Longford. They are about sending Wellington, with a large army, down to Ballymahon, that the hero of Waterloo may fight fifty thousand Irish rebels, whom Dr. O'Higgins has concealed in his back parlour, where a Continental General is drilling them." Dr. Monahan shortly after returned to the Port of Spain, and was often heard referring with much humour to the fact, that he was once looked upon as a dangerous character and conspirator against legitimate authority in Ireland. He was considered a very handsome Prelate, being over six feet in height, of graceful figure, sallow complexion, and bright grey eyes. His whole demeanour and appearance was truly episcopal. He bore the character of being a very amiable and meek Prelate, and was of quiet, simple, dignified, and unostentatious manners. The priests of Ardagh, with whom he was acquainted, used to speak of him with enthusiasm. He returned to the Port of Spain, having gone through the Confirmations for Dr. O'Higgins, never to feast his eyes upon his native land. Having reached Trinidad,

he set out, after a short time, upon his Visitations of that difficult and extensive Mission, never to return to his earthly home. Partly through excessive labour, and partly through the extreme heat and severity of the climate—a climate that has been not inaptly called “the grave of Europeans,” he died after a brief illness in the Island of St. Thomas, in the midst of his labours, and of the years usually given to those that die of old age, having been previously fortified by the reception of the Sacraments. This sad event took place in the year 1855, and the forty-second of his age. He was buried in his own beautiful Church of the Apostles. He left by *will* to his brother, then a student at Maynooth College, and now the respected P.P. of Drumsna, Co. Leitrim, the Rev. Thomas Monahan, his own chalice—a very large one—together with a cruet stand and cruets, all of massive gold; and his gold watch and chain. The Colonial papers were filled with leaders of regret and praise. In fact, the general and spontaneous expression of feeling evoked amongst all classes was equalled only by that witnessed at the death of his kind friend, the Most Rev. Dr. Smyth, two years before. It will, however, be more fitting for me to let the present venerated Bishop of Roseau, the Right Rev. Dr. Michael Naughten, a native of the Diocese of Meath, and third successor of Dr. Monahan, speak his panegyric. In the first Pastoral Letter issued by Dr. Naughten to his clergy and people, the distinguished Bishop made the following graceful allusion to his memory:—

“As of yore went forth the prayer of Ireland’s youth, calling their great Apostle to their shore, so there came from your distant Islands a holy and venerable Prelate, Dr. Monahan, whose ashes now rest beneath the shadow of the sanctuary in that beautiful Church of the Apostles, in the Island of St. Thomas, having offered up his life in the cause of God and salvation of souls, on the eve of his return to his native air, there to find a restorative for his shattered health and constitution. But God willed it otherwise; when he was, as it were, in the sight of that land, looking across the mighty ocean in spirit, he went to his rest. Let us hope and pray that it was the rest of the saints. ‘*Pretiosa in conspectu Domini mors sanctorum ejus.*’ He came to seek for young Levites who would co-operate with him, fully convinced of the awfulness of his responsibility, and the answer he should give to the Great Pastor for the souls entrusted to his charge; and the more so, if they should be left without those who should break to them the Bread of Life, and enlighten them as they sat in the darkness and shadow of death. He knew he was commissioned from on high to preach and instruct:

‘*Predicate Evangelium omni creaturae.*’—Mark, xvi. 15. ‘*Docete omnes gentes.*’—Matt. xxviii. 19. He was fully convinced by the force of these words, as well as of those of the Apostle of Nations, in his Epistle to the Romans, x. 17: ‘*Fides ex auditu auditus autem per verba Christi, omnis enim quicumque invocaverit nomen Domini, salvus erit, quomodo ergo invocabunt in quem non exediderunt aut quomodo credent ei quem non audierunt. Quomodo autem audient sine predicante. Quomodo vero predicabunt nisi mittantur, sicut scriptum est quam speciosi pedes Evangelizantium pacem Evangelizantium bona.*’ Or yet, again, the words of St. Peter: ‘*Verbum istud per quod in admirabile lumen fidei vocati sumus.*’ We well remember that morning, as we sat in the old chapel of our Alma Mater, All-Hallows in company with over two hundred students, whose homes are scattered far away in the Antipodes, on the burning plains of India, the prairies of young America, and the shores of mysterious Africa—and this in obedience to the call of God’s Holy Spirit—all children of that Alma Mater, whose superiors and children shall be always dear to us. There did he speak to us, exposing the wants of his diocese, telling of the great number of souls in danger of perishing, the many places without a pastor—then, making an urgent appeal to the young hearts beating before him, he called on them for the aid so much needed, and his appeal was not in vain. For you, dearly beloved brethren and children in Jesus Christ, can tell how the wants of the diocese have been supplied, up to the moment when it was God’s Holy Will to call him to Himself. Let us pray for his repose, and also for that of his two venerable and holy successors.

“✠ MICHAEL NAUGHTEN,
“Bishop of Roseau, &c., &c.”

But any biographical sketch of Dr. Monahan should be considered incomplete, if it did not make reference to his great friend and patron, the Most Rev. Dr. Smith, Archbishop of Trinidad, Port of Spain. He had been his lifelong true and steadfast friend, and was one of the first to predict Bishop Monahan’s elevation to the Episcopate. It was also his wish that he would be his successor. Moreover, Dr. Smith, although born in the Diocese of Meath, on the confines of Ardagh, at Ballymachugh, always considered himself more an Ardagh than a Meath man. He entered Maynooth as an Ardagh student. Besides, he passed nearly all his youthful days with his relatives in Ballymachugh Parish, where his family resided. When home on his vacation from Trinidad, it was in that parish he

used to stay, and with its then highly respected Pastor, the Rev. P. Murray, P.P., he used to communicate on all family business. The Bishop of Ardagh, Dr. O'Higgins, transacted business for him at All-Hallows and Carlow, on the same grounds, having regarded him as the Bishop of his own native diocese. There lies before me a letter from Dr. Cullen, Rector, Irish College, Rome, dated 25th Aug. 1838, in which it is stated, that it was on the *recommendation* of Dr. O'Higgins, Bishop of his native diocese, the Pope appointed Dr. Smith, Bishop. The French clergy in the Island having made some false reports against THE LEARNING of Dr. Smith, Dr. Cullen asked Dr. O'Higgins, in this letter, to send a refutation of them to Rome, which he did. This was one of the reasons why so many Ardagh priests went to Trinidad, where they constituted the flower of the priesthood. The Smiths, the Donohoes, Taafes, Kiernans, O'Calaghans, and others, attracted by the Spirit of God and the fame of their Diocesan, proceeded to Evangelize in Trinidad, where the works of their zeal and charity are monuments of their great priestly character. Another child of Ardagh, a most excellent priest and thorough gentleman, the present P.P. of Ballymachugh, the Rev. Patrick Murray, was on the point of joining the Trinidad Mission, but was restrained by medical advice. It shows the clear insight into character with which Dr. Smith was gifted, in that he laid his eye on young Mr. Murray, and used his best influence to bring him to Trinidad.

Dr. Richard Patrick Smith, Archbishop of Port of Spain, was born in the parish of Kilbride, Co. Cavan, Diocese of Meath, on the 17th of March, 1802. Having received his preliminary education at a superior school conducted, at that time, by a very distinguished teacher in Ballymachugh, he entered Maynooth College for the Ardagh Mission, and was ordained in the year 1825. He decided soon after to go on the Trinidad Mission, and, in order to prepare himself to preach the Gospel to the French Colonists, he went to France and entered St. Sulpice, where he remained for two years. Having mastered the French language, and fortified by the Sulpician spirit, he set out for the colony, and arrived there in 1827. The late Rev. Abbé Le Goff then held the Pastorship of the Town of Port of Spain, and took the young priest under his special protection. The first place where he began his Apostolic labours was the little quarter of Carenàge, where the ever-to-be-lamented Abbé De Ridder had, a short time previously, raised a beautiful chapel, and formed a pious congregation. From thence he was removed to San Fernando, in 1828 or 1829. For five or six years he was the Curé of that town, and he must

have exercised his functions there with zeal, charity, and effect; for up to this time, after a separation of many years, and notwithstanding the great change that took place in his fortunes, the name "Abbé Smith" is still fondly retained and repeated, with affection and respect, by the inhabitants of San Fernando. He was called to the Pastorship of Port of Spain in 1834, and was consecrated Bishop of Agna, by the late Right Rev. Dr. McDonnell, on the 10th December, 1837, and for seven years acted as that Bishop's coadjutor. After the death of Dr. McDonnell, which happened in November, 1844, he succeeded to the title of Bishop of Olympus, and Vicar Apostolic of the British and Danish West India Islands. This office was fulfilled with so much zeal and success, and with such satisfaction to the See of Rome, that, by a special commission, he was, on the 9th of February, 1851, solemnly installed Archbishop of Port of Spain: his Archbishopric including Trinidad, Tobago, Grenada, St. Lucia, and St. Vincent. The illuminations, still in the memory of all, which took place on the occasion—two consecutive days—testified that what earthly power had granted was enthusiastically approved; and assured that when the heart thus speaks, the object was held in high and affectionate consideration. A few days before, the Cathedral, than which a nobler specimen of architecture exists not in the West Indies, was solemnly dedicated, and to Archbishop Smith was reserved the honour of the inauguration of that splendid building.

Such is a brief outline of the career of the Most Rev. Richard Patrick Smith. Like all persons who have been conspicuous on the stage of life, he could not fail to raise a difference of opinion respecting his merits. But facts speak for themselves. How militating may be, in a certain degree, the opinion of some, none can justly deny the extraordinary abilities which, within the comparatively short space of twenty-four years, without any other resource but self, raised an humble Priest from the poor station of a young Missionary to the unprecedented dignity of Archbishop in the West Indies. And the admiration must be greater, if we reflect that such a result was not achieved through the artillery of war, when the enthusiasm of victory overpowers the understanding, and spontaneously proclaims a triumphant general Emperor; that it was not obtained in the din of political debates, when the eloquence of an orator maddens an audience; but that it was the work of cool and undaunted perseverance, of tempered talent and energy, and of diplomatic and steady qualifications, that required not only a thorough knowledge of human nature, but an extraordinary command over those passions too often created by obstacles and unexpected opposition. Again

although elevated by his personal exertions to a station that might have dazzled any character, although so speedily raised to the noblest title that can be conferred on a British subject (unless he be an heir presumptive or a consort), in a colony where the supreme authorities are of the Established Church of England, and in which are many other Dissenting Churches, the tenor of his conduct commanded the esteem and respect of those authorities. Unassuming in manner, yet he always maintained the dignity of his office. Aware of the futility of religious controversy, he studiously abstained from engaging in it, and yet, during his administration, the faith which he professed, made rapid progress over all parts of his diocese. And in this colony, the Cathedral completed, the St. George's College, the Convent of St. Joseph, and the Presbytery are monuments that will ever stand to the credit of the memory of the late Archbishop. But what is more noble, notwithstanding his success and elevation, his Grace the Most Rev. Archbishop Smith was, in manners and character, the same humble Priest that landed here in 1827.

Such were the qualities that distinguished the departed prelate. That they are overrated is not probable. For, if public demonstration is indicative of public feeling and sentiments—whether affectionate or adverse—if acts are evidence of the inward impulse, the 12th of May, 1852, leaves no doubt as to the degree of estimation in which the late dignitary was held. From the highest to the lowest, from the richest to the poorest, from all ranks and orders, all came forth on that day to testify, by their presence, their appreciation of the merits of the deceased. When we consider the immense concourse of persons that accompanied his corpse to that solitary mansion of a few feet, which is his grave; the silent grief which was apparent on the face of everyone; it cannot be doubted that the Most Rev. Richard Patrick Smith carried to the tomb the esteem, love, and veneration of all.

His Grace was most zealous and indefatigable in his efforts for the salvation of souls. The means he adopted to obtain that end were truly apostolic. In his visitations of the islands under his jurisdiction, he usually took with him three or four priests skilled in giving missions, and he held in the parishes visited by him, a *Novena*. During those nine days, the devotions and practices usual in this country on the occasion of a retreat for the people, were gone through with the happiest and sometimes almost miraculous results. The following extract from a letter of Dr. Smyth's, addressed in 1846 to the Members of the Central Council of the Propagation of the Faith at Paris, will illustrate these assertions. After giving a most interesting sketch of his

visit in the previous year to the island of St Dominica, and the cruel dissensions that prevailed there, and the Novena gone through for the purpose of applying a remedy to those grave disorders, the Archbishop added: "the Governor of the Island said to me in the beginning of the little Mission, 'if in the space of ten years you succeed in bringing about a little calm, I will believe you worked a miracle.'" His Grace concludes with these words: "In the farewell visit I paid to the Governor of the Island, although a Protestant, he said to me: 'I did not think there were miracles since the time of our Saviour; but how could I deny them, having before my eyes so great a miracle of grace! No human power could have been able to produce a result.'

"In 1843 I visited the Island of St. Lucia. Being powerfully seconded by my zealous fellow-labourers, I gave a Mission in the different parishes of this colony. I administered there the Sacrament of Confirmation, and we gathered everywhere abundant fruits, which amply rewarded us for our labours and toils.

"The following fact deserves to have here a particular place. The labourers of each parish came to their Parish Priests to ask of them the favour of being allowed to defray the expenses of the reception preparing for the Bishop. They immediately set their hands to work; they dig with unshaken courage into the ruins of the ancient fort, and after unheard-of labours, they extract from them with songs the cannons which were buried there since the old wars of England and France. Transported with joy, they convey to their parishes, by the force of their arms and with songs, those pieces of artillery, climbing the mountains and braving a thousand dangers.

"Numerous flags soon float over the church, on the peaks, on the mountains, and adorn the houses. Triumphal arches are erected on the way by which the Bishop is to pass. Each one wished to contribute to form them; one by bringing palm-branches, another his garland, some by bringing the handsomest flowers, others the choicest fruits of the country, to be suspended to them. A numerous cavalcade, composed of the most respectable inhabitants, comes to meet us. The bells of the hamlets are in motion as on the most solemn feasts, and announce afar the approach of the procession. The cannon of the mountain gives the signal; the Bishop, accompanied by the clergy and cavalcade, has arrived at the bounds of the parish. At the first sight of the Pastor, all, as one man, fall on their knees and receive his benediction. In an instant after, a grand and long procession is formed, as if by enchantment; it precedes us and advances with the most perfect order, singing hymns. It arrives at the church:

it is there that all hearts, united by charity, lay down at the foot of the altars the tribute of their love and gratitude.

“It was, gentlemen, with the same enthusiasm and ceremonial that I have been received in all the parishes of the Island of St. Lucia. Judge, then, what consolation and happiness I enjoy.

“I take pleasure in stating here, that the progress which the blacks have made in the fulfilment of their religious duties is as real as it is important. It is but a short time since the inhabitants of St. Lucia had only three Priests, and a few churches in ruins. Now, eleven Missionaries labour there with fruit for the salvation of their brethren; nine churches in good condition, of which several are new, large, substantial, and very clean, arise in different places. Every day our holy religion extends itself, and is consolidated in this lovely country.

“It is the same with Grenada. In 1841, at the time of my pastoral visit to that island, the inhabitants of St. George’s had, as yet, only one chapel, out of repair; but their faith and piety were such, that nothing could prevent them from attending at the holy mysteries. Thus, every Sunday and holiday, two or three thousand faithful were seen attending in deep recollection, until the end of the divine service, although they were exposed to the rays of the burning tropical sun, or to torrents of rain, which fall there frequently. Nevertheless, desiring to see arise in the middle of their town a large and handsome church, more worthy of the majesty of God, they made numerous sacrifices and prodigious efforts to erect the fine monument which we there admire at the present day.

“All, without distinction, wished to work at it with their own hands. It was not without admiration that we saw the rich and poor, the masters and servants, carrying to the site of the new sanctuary, stones, sand, and lime. Blacks, living seven miles away, arrived before dawn, bringing with them their food for the whole day; they worked in the quarry with a courage and strength which religion alone can give.

“The place to which they had to go for the stone and lime was a mountain so steep, that even those who had no burden, ascended and descended it only with the greatest difficulty; yet, young persons, dressed *in silk*, were seen there carrying materials like their maid-servants. One thing that particularly struck me, was a poor blind woman, more than seventy years old, who, led by the hand of one of her granddaughters, was working like the others, and carrying also a stone on her head; a smile was on her lips and joy shone on her countenance.

“This island furnished many similar examples. But it was particularly at *Sauterre* and at the *Bay* that our faithful did wonders. For a long while they prayed their dearly beloved

pastors, the Rev. Samuel Power and Rev. Mr. Leoni, to build a new church in each of their districts.

“In vain did these Missionaries answer them that there were no stones in the neighbourhood to build with in masonry, and that there was no money to build in wood. ‘It is all the same,’ they urgently repeated, ‘begin once, good Father; and if we cannot finish the church before our death, we will beg of our children to finish it themselves.’ ‘But, my friends,’ said Mr. Power to them, ‘there are no stones at *Sauterre* or in the neighbourhood.’ ‘Dear Father,’ they answered, ‘there are rocks in the sea; we will go look for them, and we will convey them to build our church.’

“The respectable clergymen did not think that they could realise their project; nevertheless, they did not like to offer further opposition to these pious wishes. Immediately, these worthy people, without being frightened at the dangers and the obstacles, put their hands to the work. Attracted by the novelty of the sight, the inhabitants of the island flock to the seashore to witness the courage of those intrepid men, who, singing the praises of God, braved the winds and the waves; but astonishment and admiration were at their height, when, after unheard-of exertions, they saw come from the bosom of the sea a sufficient quantity of stones to build the church. Although the site of the new edifice was at a considerable distance from the coast, our indefatigable blacks carried themselves all the materials, with the exception of the large blocks, which they were obliged to roll to their destination.

“This church is one hundred and twenty feet long and sixty broad. It is also our labourers who have gratuitously conveyed all the other materials, and, moreover, every three months each of them gives the wages of a week to pay the masons.

“In the neighbourhood of the *Bay* there are no stones in the sea or on the land; one must travel near five miles to find any. Now, the Catholics, having no horses, and the roads being, moreover, bad, carried on their heads to that great distance all the stones required for the building of their church. The walls were finished last year at the time I visited that parish.*

“✠ R. P. SMYTH.”

Dr. Smyth was a very able prelate. I have been told by the Rev. Patrick Murray, the much respected P.P. of Ballymachugh, who saw several of the Archbishop's letters, that his Grace's penmanship was splendid, an accomplishment of which all great men cannot boast.

* This sketch has been taken, with slight changes and alterations, from Colonial Papers.

ARDAGH AS A MISSIONARY DIOCESE.

The spirit of apostolic zeal and heroic sacrifice which led Bishop Erard, so many centuries ago, from his own Diocese of Ardagh, and conducted him and his disciples to Bavaria and Germany, still lives in this ancient See. Having freely and lovingly employed the remaining period of their earthly lives in evangelizing the barbarians of those northern regions, their bones were laid in silent but honoured graves in the land of the stranger. The spirit, however, which once animated them, and made them the instruments of so many useful works amongst the foreigner, is still active in Ardagh. From few (if any) dioceses in Ireland has that great Missionary College, established at All-Hallows in 1842, by Fr. Hand, of holy memory, received so many students. Few, if any, dioceses in Ireland have contributed so numerous and powerful a phalanx of young and zealous priests to preach the *Gospel of peace* in distant lands. Dr. Kilduff's Diary records, in his own handwriting, over one hundred *exceats* given by him to students for the foreign missions. In All-Hallows College seventy-seven priests from Ardagh were ordained. Their names shall be given below. At the present time there are sixteen students there, from the same diocese, preparing to bring *the tidings of great joy* to people beyond the seas. I am indebted for this record to the worthy President of All-Hallows, the Very Rev. Dr. Fortune. Some of these young priests have, by their holy lives and zealous labours, reflected honour on the College in which they received their education, the diocese where they were baptised and confirmed, and the land which gave them birth. Prominently amongst them, the Very Rev. Dean Dillon, of Buenos Ayres, and Monsignor Corcoran, D.D., deserve special notice. The former, owing to his residence at Banagher and connection with it in his youth, is claimed by the citizens of that town as one of their own. I am aware that other places dispute this honour and set up rival claims. What is certain in this matter is, that it was at the altar in Banagher, as an altar-boy, he experienced the first signs of a divine call to God's holy priesthood. This took place on the occasion of a Mission given there by the Vincentian Fathers in 1856. After consultation with them, he followed their advice with promptness and earnestness. Some time after he entered the College at All-Hallows, and having finished a brilliant course of studies there, was *ordained* a priest, and went to the Spanish Republic. There he was appointed a Professor in the Diocesan Seminary, and a few years after he stood a public examination for a vacant

Canonry, which he obtained with much honour. He was made Archdeacon a few years after; and when the Deanship became vacant he was, after some short delay, installed as Dean of the Chapter. It is to be observed that these honours were conferred upon him in a *strange land*, where all the members of the Chapter were and are Spaniards, except himself. So manifest were his abilities and merits, that directly the vacancy occurred letters appeared in the daily papers, stating how regrettable it was that he is an Irishman, as otherwise he should be undoubtedly appointed. In due course, however, he was appointed Dean, *in spite of his nationality*, of which he is proud; and in spite of his youth, for he was not *then* fully forty years of age. Dean Dillon is now about forty-two years old and, therefore, it may well be hoped, has a long and useful career before him. Besides the ecclesiastical position which he fills with so much efficiency, grace, and dignity, he is, moreover, a member of the Senate of the Spanish Republic, *i.e.*, the Assembly of National Legislators, corresponding to our House of Lords at Westminster. In this position he is equally eminent and useful as in the discharge of his ecclesiastical functions. He enjoys the confidence and friendship of his Bishop on the one hand, and on the other is a *grata persona* to the President of the Republic. He is also the patron, friend, and adviser to the Irish residing in that distant land of their adoption: for whom, as well as for his countrymen at home, his heart and his head are employed with an intelligent ardour.

The Very Rev. Dr. James Hughes, V.G. of Hartford, Conn., U.S., is a native of the diocese of Ardagh, and his career in the American Church reflects much honour on his native land. The compiler regrets very much that information regarding his many great and useful works in Hartford has not come to hand in time for sending it to Press, although *materials* for a biographical sketch of him were solicited some months ago from a mutual friend.

THE RIGHT REVEREND DOCTOR CORCORAN,

PRESIDENT OF THE ECCLESIASTICAL SEMINARY, IN THE DIOCESE
OF PHILADELPHIA, PA., U.S.,

Is from the Diocese of Ardagh. He was carried abroad from the Parish of Ardagh, Co. Longford, by his parents, who had inherited through the death of a relative, a large property in Charleston, United States, America. Soon after their arrival in that city, James A. Corcoran was born, in the year 1820. At the age of twelve years, Bishop England, having observed the young lad's promising talents, took him with him to Rome, where he studied Philosophy and Theology at Propaganda. At

the end of a highly distinguished course he took his degree of D.D. with the highest honour. He was then under the canonical age for ordination to the priesthood. Accordingly, he was appointed Professor of Philosophy, and continued to fill that office until the end of his twenty-fourth year. Soon after he was called home to Charleston by his bishop, who appointed him V.G. of the diocese. The bishop started a very useful periodical, called the *Catholic Miscellany*, and at his request Dr. Corcoran took up its editorship. The heavy duties of this important office he discharged with much merit for many years, and, moreover, in his leisure hours, wrote a history of the Catholic Church in America. The manuscript having been unfortunately burned with the Presbytery and Church in the great burning of Charleston, the history never was published. After the death of Bishop England, Dr. Corcoran was induced by the Bishop of Philadelphia, the Right Rev. Dr. Wood, to join that diocese and take charge of his ecclesiastical seminary, which is amongst the first colleges in America. This position he holds to the present day. He was appointed "Consulting Theologian" to the American Bishops, at the Vatican Council, and accordingly went to Rome in the autumn of 1869. He was afterwards appointed a member of the committee charged with the drawing up of the decrees. In 1884, he was appointed "Consulting Theologian" of the American Bishops, who were summoned to Rome in that year, to hold a Conference in preparation for the National Synod of Baltimore, held in the following year. On that occasion Dr. Corcoran, through the unanimous request of the American Bishops, was appointed Domestic Prelate to his Holiness. It is also to be observed that he was requested by the American Bishops to start the *American Catholic Quarterly Review*, in succession to Dr. Brownson's, discontinued by his death.

The motto of the *Quarterly* is: "Bonum est homini ut eum vincat veritas volentem, malum est homini ut eum veritas vincat invitum. Nam ipsa vincat necesse est, sive negantem sive confitentem." S. Aug. Epist. ccxxxiii. Ad. Pascent:

Its first number was issued in January, 1876. Since that time to the present day Dr. Corcoran has continued its editor. It is not too much to say (the readers of both *Reviews* will not think so), that this very able *Review* is of the highest character, and is on a higher level than the *Dublin Review*, and surpasses *Brownson's* in many respects. Monsignor Corcoran was Theologian and Secretary to the Council of Baltimore, held in 1884; and to him was confided the important duty of framing its decrees. He drew up, as Secretary-in-Chief, all the decrees of that National Synod, and also those of the previous Council at Baltimore. He is a celebrated linguist, speaks

all the modern languages of Europe, with ease and fluency, and is as much at home in Sanscrit and Hebrew as in English. He is admittedly better acquainted with the living and dead languages than any other scholar living, in the American Republic. "No Christian sect or denomination in America can produce such a scholar. The Bishops and, indeed, all our *savans*, observed the Right Rev. Monsignor Quinn, V.G., New York, to the compiler, freely acknowledge and declare Dr. Corcoran to be our foremost man amongst the learned." He is physically very large, and has an immense head, somewhat like St. Thomas. To a massive intellect, there is united in him a prodigious memory.

Dr. Corcoran is uncle of two zealous and exemplary priests in the Diocese of Ardagh: the Rev. John Corcoran, P.P., Mullahoran; and his brother, the Rev. Michael Corcoran, Adm., Scrabby, Co. Cavan, whose spiritual and material works, in their respective parishes, bear testimony to their goodness.

Amongst the other distinguished priests who went out from Ardagh, the following hold a prominent place: Very Rev. Thomas Taafe, Pastor of St. Patrick's, Brooklyn, U.S. His church, schools, and presbytery are second to no other in that city, and have been raised up by his own zeal. During his Pastorship of the Church of our Lady of Mercy in Brooklyn, he brought to completion that beautiful edifice which had been commenced by Father McKenna, who went out from the Diocese of Clogher.

Father Joseph McNamee, Pastor of St. Teresa's Church, Brooklyn, also erected costly and enduring monuments to God's honour and glory. His beautiful church, schools, and presbytery fully attest his hard and fruitful labours in the service of God and His people. He is a great favourite not only with his parishioners but also with his brother priests, by reason of his amiable and priestly qualities.

Father Drumgoole, from the neighbourhood of Granard, Chaplain and Spiritual Guardian of St. Joseph's large Home for Destitute Boys in New York, is, perhaps, the most remarkable priest at present living in that city. This Home which he built for his POOR BOYS, cost about £60,000—all of which he himself collected. It is free of debt. *Twelve hundred shoe blacks, waifs and strays*, are here protected by this good priest, and taught by competent masters, under his managership, and are cared for by a community of religious Sisters.

Father Felix Farrelly, originally from the town of Longford, late of St. Joseph's, New York, and previously Pastor of St. James's Church, in the same city, went out from Maynooth, after having finished a distinguished Theological course there.

During his Pastorate at St. James's, he laboured with indefatigable zeal for the spiritual welfare of his people, by frequent missions, and the erection of schools for the youth of both sexes, at a cost of £20,000, all of which he paid by his own exertions in collecting. He was one of the Diocesan "Judices Causarum," of New York, for many years before his death; and was admired by all his associate priests and his superiors. He was, added Monsignor Quinn, "A dear personal friend of mine, and I shall ever regret his early death," which took place a few years ago.

The Rev. Thomas Farrell, late Pastor of St. Joseph's Church, New York, succeeded the Rev. Felix Farrelly. He, too, went out from the Diocese of Ardagh. He was during life a great friend to the coloured race in New York, and at his death left, by will, £500 for the erection of a church for them. It was since built, and has been attended with much success.

The Rev. Father Boyce, late Pastor of St. Teresa's Church, New York, also went out from Ardagh, and shed lustre on his native diocese. He purchased a Protestant Church and converted it into a Catholic Parochial Church: the residence of the minister, and made it a presbytery; also buildings for schools, which he handed over to Nuns and Christian Brothers, whom he established there to educate the youth of his parish. In the midst of his labours and anxieties he was stricken down by the great heat of 1875, and died suddenly.

There are many other distinguished priests from Ardagh and Clonmacnoise labouring with equal zeal in foreign lands, and it is a matter of much regret to the compiler of these records, that he has been unable to follow them to their distant homes, and collect a summary of their good works, and make a suitable notice of them here. To him it would be a labour of love, and source of unfeigned pleasure.*

Before setting down the *list* already referred to, the following beautiful and touching words of Montalembert, on "Irish Missionaries in the Seventh and Eighth Centuries," may be fittingly reproduced here:—

"A characteristic distinctive of the nation was the imperious necessity of spreading themselves without, of carrying knowledge and faith afar, and of penetrating into the most distant regions to watch or combat paganism. This monastic

* The Rev. P. Donohoe, who is at present labouring in one of the principal parishes in Brooklyn, left the Diocese of Ardagh, *proprio motu*, twelve months ago, to the great and unfeigned regret of his Bishop, the Right Rev. Dr. Woodlock and his brother priests. Father Donohoe is a young priest of very high promise, having obtained first premiums at the College of Maynooth, and given proofs of much zeal and success as a preacher and practical worker on the mission.

nation, therefore, became the missionary nation, *par excellence*. While some came to Ireland to procure religious instruction, the Irish Missionaries launched forth from their island. They covered the land and seas of the West. Unwearied navigators, they landed on the most desert island; they overflowed the Continent with successive immigrations. They saw in incessant visions, a world known and unknown to be conquered by Christ. The poem of the Pilgrimage of St. Brendan, that Monkish Odyssey, so celebrated in the middle ages, that popular prelude to the 'Divina Commedia,' shows us the Irish Monks in contact with all the dreams and wonders of the Celtic Ideal."

The following is the list :—*

Thomas Fitzsimons.	Patrick Lynch.
William Kenny.	Samuel O'Reilly.
Patrick Quinn.	Thomas Brady.
Francis Maguire.	Matthew M'Cabe.
John O'Reilly.	Thomas Barry.
Thomas Quinn.	Thomas Mulleady.
Patrick Smith.	Peter Kearney.
Francis Farrelly.	Michael M'Naboe.
Laurence Smith.	Patrick Fay.
John Mulvihil.	John Maguire.
Patrick Macken.	Patrick Hand.
Thomas O'Callaghan.	Andrew Cullen.
Luke Kiernan.	Michael Mullins.
Patrick Mulligan.	John O'Farrell.
John Duffy.	John O'Farrell (2).
Patrick O'Reilly.	Joseph M'Namee.
Thomas Lynch.	Patrick Moran.
Patrick Mulligan.	James Sheridan.
Patrick M'Cabe.	Patrick Donohoe.
Denis Maguire.	Thomas Wilson.
James O'Reilly.	Timothy Dooley.
Philip O'Callaghan.	Thomas Masterson.
Patrick Corrigan.	John Sheridan.
Thomas Fagan.	Patrick Donohoe.
Patrick Kiernan.	Patrick Donoghue.
Peter O'Reilly.	Michael Quinn.
Charles Lynch.	John Slevin.
Hugh M'Grath.	James O'Reilly.
Thomas Gaffney.	Peter O'Reilly.

* I have been unable to procure a list of the Ardagh Students ordained at Carlow, Waterford, and Kilkenny Colleges, for the *Foreign Missions*.

Patrick Wilson.
 Peter Cullen.
 Patrick Clarke
 Andrew Mulvihill.
 Peter Magee.
 Edward Smith.
 Philip M'Intyre.
 John Moynagh.
 Patrick Kiernan.
 Edward Dillon.

Myles O'Reilly.
 William M'Namee.
 Francis Doregan.
 Patrick Clyne.
 Patrick O'Neill.
 Laurence Kelly.
 Francis Reynolds.
 Patrick Dolan.
 Joseph M'Namee.

PRESENT STUDENTS IN ALL-HALLOWS.

James O'Reilly.
 Laurence Cosgrave.
 Michael O'Reilly.
 Philip O'Reilly.
 Terence Sheridan.
 Michael M'Inerny.
 Patrick O'Reilly.
 Patrick Brady.

Patrick O'Donoghue.
 Philip Coyle.
 Michael Potter.
 James O'Donohue.
 Hugh O'Rourke.
 Peter O'Donoghue.
 Edward O'Reilly.
 Francis Wrenn.

The following Papers having been published by the Compiler, in the pages of the *Ecclesiastical Record*, with a view to illustrating the History of those portions of his native Diocese to which they refer ; are here, it is hoped, fittingly reproduced :—

RECOLLECTIONS OF GRANARD, CO. LONGFORD.

Before noting some events which appear to be worthy of reproduction in connection with the history of this ancient and important town, I shall commence by explaining the origin of its name. What, then, does the word Granard signify? It is a compound of two Irish words, "Grain" and "Ard," the former signifying the "Sun," and the latter, "Eminence." "Grain" was sometimes used as a woman's name. The Annalists speak of a "Lady Grain," whose tomb is to be seen at "Tomgraney," County Clare. The traditions of the place still preserve her memory. They say that she was drowned in Lough Graney ; and that her body was found in the

river, at a place called Derry-graney. She was called the "Sun's brightness." Another lady, named "Grain," was buried near the town of Antrim, at a place called Carngranny. Her monument also remains, as Mr. Reeves testifies in the following words:—"It consists of ten large slabs raised on side supporters, like a series of Cromleachs, forming steps, commencing with the lowest at the north-east, and ascending gradually, for the length of forty feet, towards the south-west." But I do not find it stated anywhere, that a lady of that name was buried at or near Granard. I therefore infer that "Grain," which is the Irish word for "Sun," and "Ard," an "Eminence," were applied to designate the old town of Granard, owing to its lofty and sunny eminence.* This place, like Tara, is supposed to have been one of the important stations appropriated to the celebration of idolatrous worship before the introduction of Christianity into this country. Granard, as it now stands, is bounded on the north-western extremity of its great wide street by a high artificial mound, called the "Moat." Before its destruction in 1315, by the Scots, commanded by Edward Bruce, the old town was situate close to the present old church at Granard Kill. This old church, standing in the parochial cemetery, was the *matrix ecclesia* of the parish before the completion of the new beautiful Gothic edifice now so gracefully topping the hill of Granard, and overlooking not only the town but also commanding charmingly picturesque and diversified scenery in more than one neighbouring county. The *coup d'œil* from this spot is something to be remembered. St. Mary's, Granard (so worthily and prudently presided over by the Ven. Archdeacon O'Flanagan, V.G., is not only the *matrix ecclesia* of the parish, but also the chief church of the Deanery, non tantum ratione officii et altitudinis sed etiam ratione magnificentiae tum externae tum internae. In the days of the old town's existence, of which traces are still observable in some of the rich fields, equally, perhaps, even more rich than the pastures of Golden Vale, owned by the much respected widowed lady of the late lamented William O'Flanagan, Esq., the Moat stood on the north-eastern side of Granard. It now stands sentinel-like, a towering bulwark at the north-western side of the town. Of the age, origin and uses of this large Mound or Rath, I shall now make a few remarks. In my researches for evidence sufficient to determine the exact period of its origin I found none. It is certain, however, that it was in existence when

* According to Leabhar na Huidhre, Granard signifies *locus amoenus*. It is to be observed, the present town is not built in Granard, but in Rath-Cronan. The original site is a lovely spot, and deserves the appellation of *locus amoenus*, bestowed upon it in the "Tripartite Life."

St. Patrick visited Granard. For in the Book of Armagh, lately edited with admirable ability, by the Very Rev. E. Hogan, S.J., the following passage occurs.

“Et venit, *i.e.*, S. Patritius per flumen Ethne, *i.e.*, the river Inny in Teth-bias—*i.e.*, Teffia, which was divided by the river into almost equal parts, one of which was in the barony of Granard, et ordinavit melum Episcopum et fundavit Ecclesiam Bile, *i.e.*, Clonbroney et ordinavit Gosactum filium milcho Maccuboo in quem nutrit in Servitute vii. annorum et mittens Camulacum Commiensium in campum Baile-Cuini vel Cumi, *i.e.*, Ballycowan, King's County, et digito illi indicavit locum de cacumine Granaret, *i.e.*, Granard, Ecclesiam Gaithin, *i.e.*, Rahin.”

In the Dictionary of Christian Biography, Vol. I., page 395, the Church of Gosact is said to have been at Rahin, near Tullamore, a distance of about thirty-six miles. It is, therefore, certain that the Moat of Granard was in existence previously to St. Patrick's advent there, and if Raithim be taken as identical with the modern Rahan, King's County, and not some other place nearer to Granard, the great altitude of the Moat, from which Rahan was thus pointed out by the Saint's finger, necessarily follows. But I am compelled to think the place so indicated could not have been the modern Rahan, which certainly our Saint could not have pointed out, on that occasion, except in the most vague way, and that barely as to the direction in which it lay. But there were several small Rathes or Raithins in the neighbourhood. Abbey-larah was one, for Larah signifies, a half-Rath. It was probably this place which St. Patrick indicated to St. Guasact, who was afterwards to erect a monastery there, and preside over it as Abbot. Moreover, he was not Abbot of Rahin, King's County. What, then, is the exact period of the erection of this mound, cannot, in my opinion, be determined with certainty, but may be approximated. If the opinion of those writers who hold that all the circular forts of this country were erected by the Danes, be correct, then the age of the Moat of Granard may be at once fixed. But I do not hold that opinion and, I think, it has now few supporters. I am convinced that the Danes had fortresses of some kind in Drogheda, Waterford, Limerick and Dublin, and the other maritime towns in which they settled. I am convinced that the impious monster, King Turgesius—who was slain nobly, heroically slain, upon the Altar of Chastity, for an attempted violation of its rights, and under circumstances similar to those in which the Roman Lucretia acquired the surname “chaste,” and the Grecian Hippo, the youthful Cyana, and St. Euphrasia, the virgin and martyr, piously fell—had erected for himself a large fort in Loughree, from which he plundered Connaught and Westmeath. But these are only particular cases in which the Danish

invaders, following the custom of the country into which they came, erected circular mounds for residence and defence. That Rath, Liss, or Dun, words used to designate the domestic and military structures in use amongst the ancient Irish, were not of Danish origin, may be proved from this fact alone that they are to be found in every part of Ireland, and more plentifully in districts where the Danes never gained any footing, than where they had settlements.

There are abundant proofs that these structures were the dwellings of the people of this country before the adoption of houses of the rectangular form. The larger Rath, Liss, or Dun, were inhabited by the better classes, and the great fortified ones by the princes and chieftains. Judging from the remains still to be seen at the historic sites, Tara and Rathcroghan, places celebrated for ages as royal residences, and still affording the finest and most characteristic specimens of Irish circular forts, I should say that the Moat at Granard was the fortified residence of the chieftains of that part of Ireland in the pre-Christian times. In proof of these assertions, I may observe that in our ancient writings, the residences of the people of this country were mentioned by the various names of Rath, Lis, Dun, as constantly as houses and castles are in the books of the last three centuries. To illustrate this argument, I will give a few passages which might be extended considerably. In the feast Dun-na-ngeah (Battle of Moyrath), Conal Claen, thus addressed his foster father, King Domhnall, "Thou didst place a woman of thine own tribe to nurse me in the garden of the Lios in which thou dwellest." On which O'Donovan remarks, "The Irish kings and chieftains lived at this period, 637, in the great earthen Rath, Liss, or Dun, the ruins of which are still so numerous in our land." In the same tale we read of two visitors that were conducted into the Dun, and a dinner sufficient for a hundred was given to them, and, in another place, King Domhnall says to Congall, "Go and view the great feast which is in the Dun." And in the Book of Leinster, page 85, it is recorded that Queen Maev, who flourished in the first century of this era, sentenced the five sons of Dihorba to raise a Rath around her which should be the chief city of Ulster for ever. Circumvallations were invariably built around the Rath, Liss, or Dun. The passages already quoted, abundantly prove that the residences of the people of this country, before the introduction of Christianity, were denoted by the words Liss, Rath, Dun. And such buildings continued to be erected down to the twelfth century. Joyce states that Dun was anciently applied to the great forts with a high central mound, flat at top, and surrounded by three or more earthen circumvallations.

These fortified Duns, he adds, were the residences of the kings and chiefs of that time. Such a mound was the Moat of Granard, and, therefore, I have said it was in the day of its initial use—a royal residence and rampart as well. It is now under grass, whilst its internal chambers, which are, doubtless, of the ordinary kind found in such places, are untenanted, save by the fairies, whom popular superstition has rooted there, never to be evicted by crowbar or other brigade. It has not been under tillage in the memory of any person living in the neighbourhood of Granard. The people have almost invariably felt a great reluctance to put such places under tillage. Tales are sometimes told of calamities that befel the families or cattle of foolhardy persons who outraged these dwellings of the fairies by tilling the enclosure or removing the earth, or endeavouring to penetrate their recesses. But this is only a superstitious fear. The Duns, Rathes, Lisses of Drogheda, Naas, and Castletown, near Dundalk, are now crowned with modern buildings, and the inhabitants of these towns are none the worse of the supposed Fairies.

If evil results to mind or body followed attempted excavations of such places, fear seated in weak minds and nervous constitutions, and not the alleged Fairies, produced such effects.

Probably in the chambers of these Lisses, articles of considerable value lie concealed. Having thus determined the origin and use of the Moat of Granard, what shall I say of its age. I have already said the period of its erection can, in my opinion be only approximated. It is certain that it was in existence, as I have already shown, when St. Patrick visited Granard. But how long before his advent it was in existence I am unable precisely to determine. It does not seem improbable to suppose that its erection was coeval with Queen Maev. At all events it was touched by the sacred feet—(consoling thought for Granardians)—of our national Apostle, who, accompanied by St. Guasact, climbed its steep sides, until having reached its summit, they looked upon the fertile plains stretching out in all directions; and blest them. I recollect to have employed my mind on a certain occasion when making this difficult ascent with pleasing and ennobling reflections upon the fact and *mode* of St. Patrick's visit to this elevated spot. I derived courage, strength, and joy from the thought that I was climbing possibly by the very same footway to where St. Patrick and Guasact came ages ago. I well remember to have on a certain occasion asked a Dispensary Doctor, whose duties frequently obliged him to ascend steep and rugged mountains, and attend the wants of the sick poor, how he used to feel when climbing the difficult heights, and he answered: "I keep thinking it will be

very much easier when coming down." And what is more to the point, I recall, with pleasure, a conversation I had in 1875, in a Roman hotel, with an American Presbyterian Parson, after one of his daily excursions to some of the many objects of everlasting interest to every Christian. He had just been to see the Mamertine Prison where Saints Peter and Paul were chained; he was just after feasting his eyes and mind upon the glorious Basilicas of San Pietro in Montorio, San Paolo Fuori, La Mura, San Pietro in Vincoli, and St. Peter's itself—and in giving some of his impressions regarding what he had seen, he observed (his eyes moistened with tears): "I have said to myself more than once to-day, 'is it a fact or is it a dream, that I am standing where Saints Peter and Paul stood?—walking in the very place where they walked?'" He became overwhelmed by the thought. It was a moment of inward salutary growth for him. "His mind itself, expanded by the spot, had grown (not colossal) almost Catholic." He was afterwards received into the one true Church. Yes, there is a salutary spell about the places sanctified by the footprints of our Apostles, which elevates, ennobles, and expands the soul. Be that as it may, the *Book of Armagh* tells us that St. Patrick, having consecrated St. Mel, and founded his church at Ardagh, passed on to the Northern Tefia, now the Barony of Granard, and there founded the Nunnery of Clonbroney, over which he placed Ameria, sister of St. Guasact. Guasact himself, son of Milcho, he ordained, and afterwards made Bishop of Granard. Ware says that Granard was an early Episcopal See, founded by St. Patrick. I do not find sufficient evidence to enable me to say that it was at any time an Episcopal See, independent of Ardagh. There are two ways by which we may explain the fact that Granard once had a bishop of its own. The first method is founded on the supposition that it was once an independent See, with territorial jurisdiction of its own. But this supposition does not seem probable. If it ever was it had certainly lost its independence, and had been amalgamated with Ardagh, before the Synods of Rathbreasal and Kells, held for the purpose of reconstructing and consolidating the different dioceses, already too numerous. In no published list known to me does the See of Granard appear amongst the sixty Sees to be so absorbed. I therefore think we must have recourse to the second method of explanation, which is to be found in the existence of the Chorepiscopi.

I pass over Dr. Todd's theory of "non-diocesan jurisdiction," because I am convinced that the Very Reverend Dr. Gargan, V.G., has, in his very able essay on the Ancient Church of Ireland, entirely demolished its claims to probability.

Dr. Todd affirms that there was “no archiepiscopal or diocesan jurisdiction in Ireland until the twelfth century, no fixed Sees, no regular succession or jurisdiction; and that St. Patrick and his followers adopted the plan of sending forth bishops to act independently, or subject only to the abbot of his monastery, or, in the spirit of clanship, to his chieftain.” Of course, if this theory were adopted, Granard would have been as independent a See as any other in the country, and St. Guasact as independent a bishop as St. Mel; that is to say, they would have had no independence at all. But, as I have said, Dr. Todd’s plan for the reconstruction of early Irish history has been completely destroyed by his Eminence Cardinal Moran and Dr. Gargan. The theory of the Order of Chorepiscopi remains and is well founded. It is generally admitted that such an order existed in Ireland from the introduction of Christianity into this island, and was continued until the twelfth century, concurrently with “independent diocesan jurisdiction,” “fixed Sees,” and “regular succession.” A Chorepiscopus was a priest who, having received episcopal consecration, was not appointed to any See of his own; but continued subordinate to the bishop of the church or diocese in which he officiated. He was a bishop; but, as such, had no territorial jurisdiction. There were many such bishops here in Ireland, as well as in all parts of the early Christian Church. Such was the practice in the East and West from the third century. Such was the practice where St. Patrick himself was consecrated; and bringing the discipline of his Mother Church with him into this land, our Apostle had a bishop consecrated and placed in every city, town, and village. Hence, St. Patrick consecrated, the *Book of Armagh* tells us, four hundred and fifty bishops. We may therefore suppose that St. Guasact was only a Chorepiscopus, and that Granard was not an independent *See*, or that at the time of Guasact’s consecration St. Patrick had not yet made a regular diocesan division. This view receives confirmation from what is found in the *Monasticon Hibernicum*. There it is stated that St. Patrick founded a monastery at Lerha, near to Granard, and dedicated it to the B. V. Mary, and appointed St. Guasact its first abbot. I find no record of the successors of St. Guasact as Bishop. The following extract from the “Tripartite Life,” p. 133, coll. 2, 6, 20, may be interesting:—

“The holy man, Patrick, journeying to northern Teffia, the country of the infidel Cairbre *i.e.* Carbry, whom he had before stricken with the dart of his malediction, on account of his perversity and obstinacy in evil; where the sons of the same Carbry received him with due honour, granting to him the delightful place called *Granard* to erect a church thereon, over-

which he placed, as Bishop, Guasact, the son of Milcho, who was formerly his own master or rather torturer (tyrant)."

His feast is commemorated on the 24th January. Here I may observe that all antiquarians and writers on ecclesiastical matters who have touched the subject of the antiquities of this locality, have written of Lerha, now Abbey-lara, as one of the most precious and sacred possessions of Granard. When, for example, they write of "St. Mary's, Granard," it is of the old Monastery of Lerha they speak. I note this fact because Granard and Abbey-lara, being now distinct parishes, and more than an Irish mile apart, a modern traveller and inquirer anxious to see the ruins of the famous Cisterian Abbey, founded by Sir Richard Tuite, and called St. Mary's, Granard, would scarcely think of going to look for it at Abbey-lara; and yet it is only there he finds it. Sir Richard Tuite performed and left after him two great works of different orders; one purely secular and the other religious. In 1199 he built the Castle of Granard as a defence against O'Reilly of Breffney. I make this and the following statement on the authority of the *Annals of Lough Ci*. In 1205, Sir Richard Tuite founded an abbey here, to the honour of the B. V. Mary, for monks of the Cistercian Order, whom he brought from St. Mary's Abbey, Dublin, an abbey rendered famous, in 1551, by the public disputation which took place within its walls, at the special invitation of the Viceroy, in the presence of the clergy and a vast concourse of people, and was terminated by contributing a fatal blow to Protestantism in Ireland. It was that same abbey which gave to the See of Ardagh, in 1647, Patrick Joseph Plunkett, who, at one period of his reign, was the only bishop *living, moving, and performing the functions of his high* office in Ireland. He ordained, after his return from exile, two hundred priests from various dioceses of Ireland, there being no other resident bishop in the kingdom save the bed-ridden Bishop of Kilmore. In 1211, Sir Richard Tuite was interred in this Abbey, having been crushed to death by the falling of a tower in Athlone. He was a *brave, noble and generous* soul. His representatives now reside at Sonna, Co. Meath, but unhappily they do not belong to the Church of their great ancestor. St. Mary's, Granard, so nobly founded and richly endowed, was pillaged, rifled, and despoiled about a century after its erection. In 1315, Edward Bruce, commander of the Scots, advanced upon Granard, burned it, and afterwards seized and plundered the Monastery. This was the third burning of Granard recorded by the Annalists. To one of these burnings an unfortunate dispute between the chieftains of Breffny East and Breffny West, led. The first took place in

1066, when Murchadh, son of Diarmaid, marched upon Granard; and the second in 1272, when Aed O'Conchobhair, like an angel of destruction, passed through it and the neighbouring Meath. The monastery, however, survived the spoliation. In 1398, Peter, its Abbot, was consecrated Bishop of Clonmacnoise, whilst in 1447, John O'Mayle, one of his successors in St. Mary's, was also called to succeed him in the See of St. Ciaran. Dr. Brady, in his very valuable notes upon the Irish Monasteries, has the following extracts from Roman manuscripts, regarding this celebrated Abbey. "Granard, alias Lerha, 1423. John, on the 11th October, 1423, Ven. vir. D. Johannes Abbas Monasterii B. Mariae de Granardo Ardagh-eden-Dioc, &c., &c., obtulit $33\frac{1}{3}$ florenos auri, &c., &c., et quinque servitia conseuta. Mandati Camerali."

"1489. January 20, Cornelius O'Fergal on the 23rd January, 1489. Vener. Vir. Cornelius O'Fergayl. Commendatarius Monasterii B. Mariae de Granardo, alias de Leathia Cisterc, ordinis Ardachaden Dioc, principalis obtulit, &c., &c. (ratione commendae eidem D^{mmo} Cornelis faciendae per Bullas Dⁿⁱ Innocentii Papae VIII. sub dat. 13 Kalend. Decembris, anno quinto &c.) floneros auri de Camera 83 cum uno tertio." Obligazioni. Its last Abbot was Richard O'Farrell, who, according to Archdall, was made Bishop of Ardagh in 1541. Sir James Ware places the succession of R. O'Farrell to the See of Ardagh in the same year, 1541, whilst Dr. Brady states that his appointment was ignored at Rome, and on Queen Mary's accession Patrick MacMahon was restored to the temporalities of which he had been deprived on account of alleged simony and non-residence, and having his cathedral in ruins. The words of Ware are "Richard Farrell, Abbot of Granard, being elected by the Dean and Chapter, obtained restitution of the temporalities of this See on the 14th July, 1541. But he was not consecrated until after the 22nd April, 1542, on which day George Cromer, Archbishop of Armagh, being disabled through sickness, issued a commission to any three bishops of Ireland to consecrate him. He died in 1553, having sat twelve years. He was Dynast of Annally (Longford) as long as he lived. Patrick MacMahon succeeded him in the bishopric, and Conal Ferrall in the dynasty. This place was the Campo Santo or holy cemetery of the Chieftains of Annally. For they erected there a Mortuary Chapel for themselves and their posterity, just as the O'Connors, MacDermots, O'Kellys, O'Malones, and O'Melaghlin had done at Clonmacnoise. Illustrious members of the O'Ferrall family, who had distinguished themselves not only in the Church, but also in the senate, and the camp, repose, *as to their dust*, in the roofless remains of St. Mary's,

Granard. The *Monasticon Hibernicum* contains the following remarks regarding the possessions of this Abbey at the time of its surrender :—

“ On the surrender of the abbey the said Richard was seized of two carucates of land, with their appurtenances, in Olonemore, of the yearly value, besides reprises, of 13s. 4d. ; four carucates in Lerha, of the yearly value, besides reprises, of 26s. 8d. ; two carucates in Clonecryawe, of the yearly value, besides reprises, of 13s. 4d. ; two carucates in Tonnaghmore, of the yearly value, besides reprises, of 13s. 4d. ; four carucates in Monkton, of the yearly value, besides reprises, of 26s. 8d. ; and the tithes of corn in the rectory of Monkton, of the yearly value, besides reprises, of 40s. ; also of a moiety of the tithes of the rectory of Granard, of the yearly value, besides reprises, of 26s. 8d. ; a moiety of the tithes of the rectory of Drumlonian, of the yearly value, besides reprises, of 13s. 4d. ; and the moiety of the tithes of the rectory of Ballymachivy, of the yearly value, besides reprises, of 10s. The rectories of Athlone, Levanaghan, Clonmacnoise, Tessaurean, Ballyloughlo, and Reynagh (*i.e.*, the whole Diocese of Clonmacnoise, were all appropriated to this abbey).”

From this extract it is evident that St. Mary's, Granard, was a wealthy institution. Like so many other abbeys, it had been founded by the generous and powerful as a fitting but humble tribute to the great Author of all good gifts. A consecrated sanctuary of prayer, an asylum of charity, a bulwark of religion and science it was indeed, and, moreover, a welcome home for the destitute and afflicted. If its abbots held large estates it was in trust for religious purposes ; and their tenants were happy and comfortable. Cases of oppression, rack-renting, and eviction were unknown to them until the crozier had been exchanged for the sceptre. But the Parliament under St. Leger sat in 1541, and the Act was passed granting all the abbeys and priories to his Majesty the King, who distributed their possessions amongst his nobles, courtiers, and others, reserving to himself certain annual rents. The work of public plunder, thus commenced under the schismatical Henry, was continued with increased vigour and rapacity by the heretical Elizabeth. A furious and destructive tempest had indeed been raised, and it raged and rolled with unabated energy during her unhappy reign over the Church of Ireland, until the sanctuary, with its loveliness and religion, with its blessings, appeared alike involved in the same wreck. St. Mary's, Granard, when the storm had subsided was to be found only in ruins, whence it has not risen even to this day.

The last historical recollection in connexion with this old town, which I shall presently reproduce is a most praiseworthy effort, made towards the close of last century by one of its own sons, although himself in exile, to save the Irish harp from extinction. Mr. Walker wrote in 1786, when he published his history of Irish bards, “ that the school of harp-players was

fast dying out." Mr. Dungan, a native of Granard, but residing at Copenhagen, established an institution at Granard for awarding annual prizes to the best performers on the harp. Seven harpers competed there for his prizes in 1784, and the contest terminated with a ball, attended by the gentry of the neighbourhood. For two centuries the penal laws had been fiercely directed towards the extinction of Irish music, as well as devotion to the faith. The total extirpation of the Irish minstrels was especially aimed at. From the earliest times the Irish had been regarded as a musical people, and their claims to that character have been admitted even by the foreigner. The harp was the instrument to which they were most devoted. It was their national emblem also. Hence the fierce and unrelenting efforts for its extinction. In the tour of Monsieur de la B. le Gouz, published for the first time in 1653, the following passage occurs:—

"They (the Irish) are fond of the harp, on which nearly all play, as the English do on the fiddle, the French on the lute, the Italians on the guitar, the Spaniards on the castanets, the Scotch on the bagpipe, the Swiss on the fife, the Germans on the trumpet, the Dutch on the tambourine, and the Turks on the flageolet."

A commentator on the above passage says—

"This reminds one of our own Goldsmith, when he says: 'I have drunk burgundy with the French, hollands with the Dutch, gin with the Swiss; eaten vermicelli at Naples, and sourcrout in Germany.'"

Certainly both these writers were citizens of the world, as doubtless was also our noble-hearted and generous-handed exile from Granard, who, from his adopted home at Copenhagen, made so patriotic an effort to save our national musical instrument from extinction. Surely a soul of such noble and lofty aims deserved success.

[*See Appendix.*]

ST. MANCHAN, HIS CHURCH AND SHRINE.

ABOUT three miles north-east of Ferbane, King's County, skirting the main road to Clara, may be seen the site of the once celebrated monastic establishment, founded about the middle of the seventh century, by St. Manchan of Liath. Standing on a low swell, an armlet of well-reclaimed bog, it gently rises above the extensive moors with which it is almost surrounded. Here, in the midst of scenery of a character altogether desolate and lonely, but poetic and sublime, are to be found what remains of the Church and house of Manchan. Both repose beneath the shadow of one of the "*Seven Fair Castles*" of MacCoghlan of Delvin Eathra, and within sight of St. Columb's famous Durrow, and the now celebrated Intermediate College, conducted by the Jesuits at Tullabeg. Lemanaghan was originally subject to the jurisdiction of Clonmacnoise, having come out from that great centre of religion, science, and art, as a *monastic foundation*.

Like so many others of our once famous abbeys, it had its origin in royal munificence, as the following passage, taken from the "*Annals of the Four Masters*" will clearly show:—

"A.D. 645, the battle of Carn Conaill (probably Ballyconnell, in the vicinity of Gort, Co. Galway), was gained by Dermot, King of Ireland, over *Guiare*, King of Connaught, in which the two Cuans were killed—viz., Cuan, the son of Enda, King of Munster; and Cuan, the son of Connell, Chief of Hy-Figente; and also Talmnach, Chief of Hy-Liathin. Guaire was routed from the field. On marching to the battle, King Dermot passed through Clonmacnoise, and the congregation of St. Kieran prayed to God for his success, and through their prayers he returned safe.

"After the King's return he granted Tuaim-n-Eirc, *i.e.*, Liath Manchan, with its divisions of land, *i.e.*, (all the lands included under that name), as an Altar Sod or Altar-land to God and St. Kieran, and he pronounced three maledictions on any future King of Meath if any of his people should take (with violence), even so much as a drink of water there."

MacGeoghegan, in his translations of the *Annals of Clonmacnoise*, gives much the same account:—

"The battle of Carne-Connell, on the Feast of Pentecost, was given by Dermot MacHugh Slane, and going to meet his enemies went to Clonvicknoise to make his devotion to St. Queran, was met by the abbots, prelates, and clergy of Clonvicknoise in procession, where they prayed God and St. Queran to give him victory over his enemies, which God granted at their requests, for they had victory, and slew Cuan, King of Munster, and Cuan, King of Feiginty, and so giving the foyle to his enemies, returned to Clonvicknoise again to congratulate the clergy by whose intercession he gained the victory, and bestowed on them *for ever* Foymincrcke, with the appurtenances, now called Lyavanchan, in honour of God and St. Queran, to be held free, without any charge in the world, in so much that the King of Meath might not thenceforth challenge a draught of water thereout by way of any charge."

It was thus Clonmacnoise obtained the ownership of that place, a spot afterwards celebrated through its connection with him who established thereon a monastery. The personal fame and greatness of its founder and patron was the occasion of acquiring for it a new name—viz., Liath Manchan—a name by which not alone the group of monastic ruins, but the entire parish, is called and known, even to this day.

The founder and patron of this old monastic establishment was Manchan.* Considerable uncertainty, however, surrounds his identification, for there were several saints of that name. In the Irish calendars records are to be found of twelve distinct festivals, set apart to honour saints called *Manchan*. Just as there have been many saints called Ronan and Lasera, so, too, there have been several Manchans. Of these, the most celebrated seem to have been Manchan, Abbot and Bishop of Tomgraney, Co. Clare; Manchan, of Dysart Gallen, Queen's Co., who was called the *wise* Irishman. The remains of his church and monastery are still to be seen in a sequestered and romantic valley, surrounded by scenery of a character charmingly picturesque and lovely. His virtues are recorded in the Book *de Mirabilibus Scripturæ*. But Manchan, of Liath Manchan, seems to have been the greatest of them all. Ware states that amongst the alleged works of Richard Fitzralph, Archbishop of Armagh, was a *Vita Sancti Manchani*.

It is even said that Ussher had it in his hand, but Dr. Todd and others searched for it in Ussher's Library and failed to find it. Some say it is in the Bodleian Library, Oxford. If so, I hope yet to read it. Meanwhile, I shall set down now what appears to be certain from present available sources regarding Manchan of Lemanaghan.

The Annals of Clonmacnoise state "it was erroneously affirmed that Manchan was a Welshman, and came to this country with St. Patrick." It seems good, therefore, to here set down his pedigree to disprove their allegations. Manchan was the son of Failve, who was the son of Augine, who was son of Bogany, who was son of Connell Galban, the ancestors of O'Donnell, as is confidently laid down among the genealogies of the saints of Ireland. It seems, moreover, certain that he was a very learned man, at least in the Scriptures, for he was called the Jerome of Ireland, being "very like unto him in habits of life and learning."

Besides, he was a poet of a very high order, having composed that charming poem :—

"Would that, O Son of the living God!
O eternal, ancient King!" &c., &c.

* Petrie, O'Donovan, and others, unanimously state that Monahan is the English name of Manchan.

It appears to be beyond all doubt that he was very highly venerated in his time for learning as well as sanctity, for 'Figer-nach, the earliest of our annalists, having recorded his death as Bishop and Abbot, speaks of him as one of the most eminent persons who fell victims to that great mortality which, sparing neither sinner nor saint, prevailed in Ireland about the year 661.

It is thus recorded in the Annals of Clonmacnoise, "A.D. 661, Enos of Ulster and St. Manchan of Leith, together with many other princes, bishops, and abbots, died of the said pestilence." It was called the Buidhe Connail, or yellow plague. The "Four Masters" record his death at the year 664, but they are generally three, and sometimes five years later than the Annals of Clonmacnoise.

Archdall, after placing the death of St. Manchan, the patron of Lemanaghan, under the year 661, adds, under the year 694: "We find another St. Manchan, of Leith, who lived after this year." For this he refers to Colgan. Acta, S.S., page 382, but the year 694 *there* is only a misprint for 664, which is the date of the Four Masters, from whom Colgan translated the passage. Petrie thinks Archdall's mind was a *blunt one*.

In the year 1838 Mr. Petrie visited Lemanaghan, and he tells us, in the record of his visit, that he sketched the original church and oratory of St. Manchan, and found it to be only twenty-four feet in length, and fifteen in width. He added that it presents to the antiquary an interesting characteristic specimen of the architecture of the seventh century." But the parish church still remains, and is situate in the village of Lemanaghan, and is in tolerably good preservation. It is of much larger size and of later age, as shown from its ornamented doorway, which exhibits unmistakable features of the architecture of the eleventh or twelfth century.

Not far distant are three holy wells, to which the blind, lame, and persons afflicted with other chronic diseases, come on the anniversary of the patron saint's death (the 24th January).

A *togher*, or paved causeway, leads to one of these wells, and extends further on by several yards, until it reaches the low swell on which is to be seen the *cell* which St. Manchan built for his mother. The antiquarian will be much interested on reaching this spot. This road, which resembles in many respects that leading from the *Seven Churches* to the Church of the Nuns, or *Devorgail's* restored Church, is paved with large flag-stones. At the end of it you come upon an old cyclopean building, surrounded by an ancient *Mur*, or wall of earth, faced with stonework.

The enclosure is rectangular and measures fifty yards by thirty-six.

About the centre of this Cashel stands a rectangular cell of extreme antiquity, measuring about eighteen by ten feet, the walls being over three feet in width or thickness. The doorway is square-headed. The lintel passes through the entire thickness of the wall. There is no sign of any mode of hanging or fastening a door—the sides are inclined, and there is no window in the sides of the building. This is the cell which tradition states Manchan built for his mother, St. Mella. *How appalling was not the rigour and severity of sanctity in those days!* Ivy now mantles this curious cell, and the enclosure or Cashel is planted with trees.

But the most interesting object of all connected with this celebrated monastic foundation is the shrine of St. Manchan. *Scrinium Sancti Manchani* the Annalists declare to have been called, *opus pulcherimum quod fecit opifex in Hibernia*.

This venerable shrine certainly holds a conspicuous place amongst Irish ecclesiastical antiquities. Being a monument of very high antiquity, it cannot fail to awaken at all times a lively interest amongst antiquarians, affording, as it does, an illustration of a class of objects formerly numerous, but now very rare. “It was covered by Roderick O’Conor, and an embroidering of gold was carried over it by him in as good a style as a relic was ever covered in Ireland.”—Four Masters.

There is, and always was, an intimate connexion between shrines, reliques, pilgrimages, and processions. The shrine containing a relique was, at first, a plain chest of wood. Gradually it became the subject of more or less ornament in proportion to the veneration attached to the object it contained. Shrines originally portable, thus became in course of time large and stately structures, and were set up in churches for the veneration of the faithful. The origin of shrines is traceable to a very remote period. The Israelites, for example, when they were departing from Egypt, took with them the bones of Joseph (according to his own direction) and kept them during their many years’ journeyings into the Promised Land. When the dead man was restored to life on touching the bones of the Prophet Eliseus, when diseases departed and evil spirits went out of them to whom handkerchiefs and aprons that had touched the body of St. Paul were applied, the foundation was laid for that veneration which found one mode of expression in the decoration of the shrine. The veneration amongst Christians for reliques and shrines began in the Apostolic times. St. Ignatius, who was a disciple of St. John the Evangelist, and who is believed to have been the child that our Lord took in his arms, was martyred at Rome, A.D. 107, and his bones were afterwards

collected and placed in a napkin, and carried to Antioch, and preserved as an inestimable treasure left to the Church. Likewise, after the martyrdom of St. Polycarp, Bishop of Smyrna, who is commended in the "Revelations," and who was a disciple of St. John, the Christians who were present at his death, A.D. 147, "took up his bones, more precious than the richest jewels and tried above gold," and deposited them where it was fitting, and probably in some secure depository until they could be honourably enclosed in a shrine.

In Ireland, the use of shrines is contemporaneous with the introduction of Christianity. So great has been the veneration in which our ancestors held them, that in spite of the wars and revolutions of so many centuries, a few well authenticated examples are still to be seen amongst us. And there are many places in Ireland which have been called Skryne or *Skreen*, owing to the bones of some saint having been deposited there in a shrine. The shrine of St. Columba, per varios casus per tot discrimina rerum—the chief object for so long a time of the roving and murderous northmen's search—was brought from Iona to Ireland for safety. Walafridas Strabus thus writes of it:—

"Ad sanctum venere patrem pretiosa metalla
Reddere cogentes queis sancti sancta Colombae
Ossa jacent, quam quippe suis de sedibus, arcam
Tollentes tumulo terra posuere cavato
Cespite sub denso gnari jam pestis iniquae
Hanc praedam cupiere Dani."

In England, Durham and Canterbury possessed the most celebrated shrines, viz., those of St. Cuthbert, the Venerable Bede, and Thomas à Beckett.

By the order of Henry VIII. both were despoiled. When that of Cuthbert, an Irish saint, was broken open, the Commissioners, to their amazement, observed the body of the saint entire and uncorrupt, arrayed in his pontifical vestments. Dismayed, they stopped short, until they learned the king's pleasure. When it was known, the body was buried beneath the place where the shrine had been.

Scott, following the popular traditions regarding the concealment of St. Cuthbert's reliques in some part of Durham, wrote the following:—

"Where his Cathedral huge and vast
Looks down upon the Wear,
There deep in Durham's Gothic shade
His reliques are in secret laid.
But none may know the place
Save his holiest servants three,
Deep sworn to solemn secrecy
Who share that wondrous grace."

In England, nearly all the shrines were broken and plundered at the time of the Reformation.

That of Edward the Confessor, I have been told, is the only one remaining, and is preserved at Westminster Abbey.

The shrine of St. Werburgh was in tolerably good preservation up to about ten years ago, at Chester; of which she is the Virgin Patroness.

It was until quite recently a beautiful and lofty stone remain.

The colours on her tomb were pleasing and striking. It was used up to about ten years ago as a throne for the Protestant Bishop, who, finding it inconveniently high for that purpose, had it removed and replaced by the present elegant Gothic throne, to hold the prelate and his two chaplains. Alas, the saint's once beautiful tomb lies now a mass of broken ruins, strewn on the floor of the south aisle of the choir, where they can be seen through the railings of the aisle at the entrance under the tower.

In Ireland, the destruction was not so complete, owing to the tenacity with which its ever faithful Catholics clung to their faith. Its shrines, reliques, and consecrated objects they guarded as the apple of their eye. It is honourable to our national character to have preserved, in spite of the strongest temptations, with such becoming fidelity, these sacred deposits, and over so many generations after they had lost their other possessions. But to return to the shrine of St. Manchan. It is preserved in the Chapel of Boher, near to the Prospect Station, on the Great Southern and Western Railway to Athlone. It was formerly kept in a small thatched building used as a chapel in the penal times. Local traditions state that the chapel was burned, but the shrine was miraculously saved from the fire.

It was afterwards cared by Mr. Mooney, of Doon, who finally placed it in the hands of its natural and best guardian and protector, the Parish Priest for the time being, where it now rests.

Like Colomba's shrine, it has travelled much, but under different circumstances and from different causes. It was at *two of the great Exhibitions* in Dublin. It was at one of the great London *Exhibitions*, and it was at one of the great Exhibitions of *Paris*, held during the reign of Napoleon III., who sent a *gold medal* to the then Bishop of Ardagh, Dr. Kilduff, of happy memory, in consideration for the loan of so valuable a relic.

In the lapse of time it lost some of its original ornaments, but a fair idea of what it was in its perfect state may be gathered from the fac-simile (No. 1857) by Dr. Carte, to be seen in the Gold Room of the Royal Irish Academy. In this fac-simile the deficient parts have been restored from those

which remain. In form this very valuable relic (four hundred pounds sterling were offered for it, but they would not sell it for money) resembles that generally belonging to the ancient Ciborium, and usually represented by the top of the stone crosses. Some think the form of this ancient shrine was adopted in imitation of the high pitched stone roofs which covered the ancient *cells* of the saints in whose memory and honour they were made. Its material is of yew, and artistically covered with brass-work, inlaying of ivory and enamelling. On each of its two sides are crosses, formed in the centre and extremities by five large cups or paterae. Underneath are to be seen figures in bass-relief, formed of brass also and separate from each other. The figures of one side have been lost altogether, but eleven still remain on the other. There are fifty-two figures missing, which filled in the other six compartments.

The vacant places in the wood of the shrine proclaim their absence. Mr. Graves, in his beautiful essay on this shrine, illustrated by striking and excellent photographs, which are so valuable in connection with such a subject, observes, that he heard on undoubted authority, the servant maid of one of its conservators set to work to clean it and succeeded in scouring off most of its gilding. It reminds one of the fate of the CONG IRISH MANUSCRIPTS, IN VELLUM, SPLENDIDLY ILLUMINATED. One of the figures, however, is in the Petrie Collection of the Royal Irish Academy, in the same room with the Crozier of the Clonmacnoise Abbots and the Chalice of Ardagh, objects of much interest to the antiquary. There is also at present another of these missing figures in possession of his Lordship, Dr. Woodlock, the venerated Bishop of Ardagh.

A learned writer on this subject thus briefly describes this shrine :—"The Shrine of St. Manchan is a wooden chest of cruciform figure—that is, of a wedge resting on its base with the edge uppermost. The two principal sides which slope upwards after the manner of a double reading desk, overlap both the base and the triangular ends or gables." But any description of this shrine, minus photographic views, can convey only an imperfect notion of its beauty. There is one figure, that of a warrior helmeted and wearing the philibeg or kilt, which deserves a passing notice; for it, together with the other figures, illustrates not only the state of the fine arts in Ireland before the arrival of the English, but, moreover, proves that the use of the *kilt* was not confined to the Scottish Highlanders, but was common amongst the Irish.

Petrie tells us, in his Book on the Round Towers, that before the irruptions of the Danes, in the eighth and ninth centuries, there were few distinguished churches in

Ireland without costly shrines containing the relics of their founders.

Cogitosus speaks of the two shrines of Kildare and their costly materials. There were, moreover, the shrines of Saints, Bridgid, Ciaran, Ronan, Comgall, and a host of others. There were the decorations of St. Bridgid's Church, of which Cogitosus tells, and the frescoes at St. Cormac's Chapel, on the Rock of Cashel, not yet wholly destroyed; there were the illuminations of the religious books in which the painter's skill was best known.

There was that copy of the Four Gospels seen by Cambrensis, and so much praised even by him.

There were these beautiful works of art and many others well calculated to excite admiration. But the Annalists say, *pulcherimum opus quod fecit opifex in Hibernia fuit Scrinium Sancti Manchani*. Surely the words of the great sceptical poet Byron apply here with double force:—

“Even the faintest relics of a shrine
Of such worship wake some thoughts divine.”

The following extract from Petrie will, I hope, appropriately conclude my observations regarding this shrine:—

“This reliquary, sadly mutilated as it is, still preserves enough of its original characteristic features to enable us to form a correct idea of its primeval, costly, and elaborate beauty, and to become intimately acquainted with what may be regarded as the final development of that phase of Celtic art-ornamentation in Ireland, which has excited such a deep interest throughout Europe in our own time.

“And in this shattered, mutilated shrine we behold an impressive illustration of the final extinction of that graceful imaginative art, as well as that of the Monarchy, which had seen its birth and fostered its development.”

Throughout this essay I have assumed that the word *Moethail*, which occurs in the “Annals of the Four Masters,” is one of the errors of transcription, or guesses to supply an obliteration in the Annals of Clonmacnoise, from which they copied the reference to this shrine. Moreover, many writers suppose St. Manchan of Mohil, and St. Manchan of Lemanaghan, to be the same person, and thus he is styled the patron of Seven Churches, and invoked in the Tallaght Martyrology in the following words:—

“Sanctum Manchan cum ejus centum et viginta fratribus invoco, per Dominum nostrum Jesum Christum, &c.”

APPENDIX.

ANOTHER MARTYR-PRIEST BELONGING TO ARDAGH AND CLONMACNOISE.

BESIDES the O'Ferrall martyrs who have been already treated of, Ardagh may justly claim as one of her priesthood Father Bernard Moriarty, who was favoured with a martyr's crown. He was Dean of Ardagh, Archdeacon of Clonmacnoise, and when Mathew de Oviedo succeeded to the Archdiocese of Dublin, he was appointed by him his Vicar-General.

In Father Mooney's MSS. "History of the Franciscan Monasteries in Ireland," the narrative of Dr. Moriarty's arrest, sufferings, and death is touchingly told. I quote from Father Meehan's "Franciscan Monasteries":—"Sir Francis Shane, the Governor of Granard and the bordering country, came in October, 1601, with a strong detachment of English soldiers to invade the Monastery of Multifernan, pillage it and seize the friars. On their march, and within bow-shot of it, they arrested Richard Brady, formerly Bishop of Ardagh, and then of Kilmore. They also arrested Father Bernard Moriarty, Dean of Ardagh. Having entered the convent they arrested all the friars they found there, together with the lay brothers. It was then dark night and we were returning from the church to our cells when we found ourselves in the hands of the soldiers. In the confusion some of the friars escaped out of the convent and sought refuge in the neighbouring woods. As for the Bishop, Shane sent him and some others under escort to the castle of Ballimore on Loughshodie, some twelve miles south-west of Mullingar; while I, the guardian, and a few other members of the community were detained prisoners in the monastery. Thus were we kept for two days. Shane, indeed, hoped to light on some rich treasure in our poor house, but he was disappointed; for, after searching the entire edifice, he could find nothing save a goodly store of provisions, which was sent to the monastery by the nobility and gentry, who were

wont to come thither on the feast of St. Francis, then nigh at hand. This was an old usage in that place, as there were no inns in the neighbourhood. In the meantime, while the soldiers were making merry on the good cheer, never intended for them, I contrived to effect the escape of the guardian and some others ; and, indeed, I, too, might have got off, had I so willed it, but as it was within two days of the time appointed for making my religious profession, I preferred remaining in custody, knowing right well that Shane would send me to the castle on Loughshodie, where the provincial was confined. On the expiration of the second day, Shane ordered me and a lay brother out of the convent, and setting us on horses, sent us prisoners to Ballimore. Alas, I never will forget the horrors of that day, for we had gone hardly a mile when Shane came galloping up, and commanding us to halt, directed our attention to a mass of fire and smoke clearly visible in the distance, exclaiming at the same time with fiendish malevolence:—‘Vile poltroons ! see how I have burnt your monastery to the ground.’ Thus, on the 3rd of October, 1601, did that inhuman monster give our venerable house of Multifernan to the flames.

“With a heavy heart we held on our way to the castle of Ballimore ; and as we rode along, Shane, who did not venture to do me personal harm, waxing jocose, began to banter me about the habit I wore. ‘You,’ said he, ‘have been a soldier, and you ought to be ashamed of that Papistic dress. Cast it off. I don’t ask you to abjure your Popery ; but come and take service under our Queen, and you may be certain that you will not be forgotten when Blount, our puissant deputy, has crushed O’Neill and O’Donnell. The broad lands of those base traitors shall soon be given to her Majesty’s true lieges ; and, assuredly, fingers like yours were better employed with sword or matchlock than fumbling a rosary.’

“Little did I heed the ribaldry of the profane soldier ; and weary as was the road to the Castle of Ballimore, it seemed light and pleasant when I reflected that it led to the crowning of my most cherished aspirations. At length we reached our journey’s end, and I had the happiness of finding myself face to face with the Bishop of Kilmore, the guardian of Multifernan, Father Bernard Moriarty, and some other members of our community. They all were astonished at seeing me, for they knew that I could have escaped from the convent had I wished to do so ; but when I explained to them the motives which induced me to remain a prisoner in Shane’s hands, nothing could exceed the joy which each of them evinced. ‘You know, dear father,’ said I to the provincial, ‘that the term for my novitiate expires to-day, and that I desire nothing so much on this earth as to be

enrolled a poor and humble disciple of St. Francis. If, therefore, you deem me worthy of such an honour permit me this instant to take my profession.'

" 'What !' said the venerable bishop, from whose aged eyes the tears streamed fast and hot, 'are you prepared to renounce your liberty for the poor habit of our order ? do you consent to forego the enjoyments of a secular career for a life of penance and mortification ? You told us that the man into whose power we have fallen has promised you much, provided you would divest yourself of the habit, and betake you to your old profession of arms. Ponder, therefore, what you should do, lest perhaps, you might one day repent your precipitancy.'

" 'Most reverend father,' I replied, 'nothing can shake or alter my firm resolution. I have long yearned for this day ; and if it be not presumptuous in one unlettered as I am to make the reflection, I would humbly submit that all the calamities which have overtaken us of late should be regarded as so many stumbling-blocks cast by Satan across my path, to divert me from the goal for which I have been struggling.'

" 'Enough, enough,' replied the bishop, 'your desire shall be satisfied, and may heaven help you on the rugged road you have chosen !'

" I then threw myself on my knees at the provincial's feet, and in the dim light of the prison chamber made my profession, and was duly received into the Order of St. Francis. Never, never shall I forget the joy I felt on that day ; never while I live shall the recollection of that hour fade from my memory. Countless are the splendid functions I have witnessed since then, here in Louvain, in Brussels ; but I doubt much if any of them all could equal the solemn rite of my profession in Loughshodie. Realize it to your imagination, dear brother ; picture to yourself a young man in the plenitude of his strength, kneeling at the feet of an aged bishop and his provincial, both captives for their loyalty to God and the faith of their fathers ; and there in the gloom of that dungeon, pronouncing with unfaltering tongue those irrevocable vows which consecrated him the liege servant of God, and doomed him to the persecution of ruthless laws.

" The recollection of that crowning moment of my life has made me digress. So let me now relate how it fared with myself and fellow-captives soon after my profession. Young and vigorous as I was it was only natural that I should think of effecting my escape from the Castle of Ballimore, and I accordingly took counsel with Father Bernard Moriarty, to whom I communicated the various projects which presented themselves to my mind. He and I were lodged in the same tower every

night, and our jailors, acting more from caprice than system, occasionally secured us with a ponderous iron chain. It occurred to me then that we should bide our time, and break prison some night when our limbs were unshackled; but on proposing this idea to my fellow-sufferer he would not entertain it. I next bethought me that we might watch our opportunity when the soldiers were not exercising, bolt the gates against them, and hold the castle till such time as either of the native princes, O'Neill or O'Donnell, then in arms, would send troops to our rescue. This expedient seemed to me very feasible; but after a careful scrutiny of the premises, I discovered that we had not as much gunpowder or food as would enable us to maintain ourselves in the place longer than four days. Then again it occurred to me that such a proceeding would necessarily be attended with bloodshed, and as my conscience rebuked me for entertaining so hazardous a scheme, I resolved to abandon it. At length I found a quantity of tow, of which the soldiers used to make matches for their arquebuses and the falconets mounted on the ramparts; and I immediately set about twisting it into a rope, by which I might, whenever a favourable moment appeared, let myself down from the window of the tower into the ditch of the castle, and thus regain my liberty. It was idle to think that Father Moriarty would adopt my plan, and I therefore did not impart it to him. At last the long-wished-for night came, and commending my soul to God and St. Francis, I fastened one end of the rope to an iron stanchion of the window, and gradually lowered myself till I was within ten or twelve feet of the ditch. At this critical moment the strain on the rope caused it to break, and I fell into the ditch, receiving in my rapid descent some trifling bruises from the projecting wall. Fortunately for me the ditch was full of water, which reached above my chest, and still more fortunately the ward on the castle-tower was quite unconscious of what was passing. Nevertheless, I had hardly cleared the ditch when I saw the shadowy figures of the soldiers running hither and thither in the little camp outside the castle, with blazing torches in their hands, as if alarmed by an unexpected onfall. There was no time to be lost; so nerving myself for the worst, I made what haste I could; and, although not very well acquainted with the locality, I walked fully ten miles that night, till I reached the house of a friend, who gave me shelter and cordial welcome. Thus was God pleased to deliver me from that stronghold of Ballimore.

“Almost immediately after my escape, Shane resolved to send his remaining prisoners to Dublin Castle, for he thought that the Irish princes, O'Neill and O'Donnell, would attempt

their rescue. However, as the bishop was far advanced in years, and very feeble, Shane allowed him to take up his abode in the house of a Catholic nobleman living in the neighbourhood, who pledged his honour that the prelate would present himself to the English authorities in Dublin at the close of the winter. The bishop was faithful to his engagement; for he set out for the metropolis about the end of March, and on his arrival was thrown into prison, where he remained till the summer of 1602, when his friends effected his enlargement by paying a heavy fine.

“As to the other prisoners, among whom was my friend Father Bernard Moriarty, they were sent under a strong escort to Dublin; but no sooner had they reached the neighbourhood of Multifernan than they were met by Walter Nugent, standard-bearer to the Baron of Delvin, who commanded a company of thirty soldiers in the Queen’s pay. This valiant young officer demanded the release of the prisoners; but when that was refused he and his men attacked the escort, and eventually succeeded in liberating the friars. Unfortunately, however, two other companies of the Queen’s troops, on hearing the musketry, came speedily to the scene of action, and overpowered Walter Nugent’s detachment, six of whom lost their lives in the skirmish. The friars were then sent on to the prison of Dublin Castle. As for my friend Moriarty, he received a gun-shot wound which fractured both his thighs; and after lingering a short time in intense agony in a dungeon, where they refused him bed, medical attendance, or any other comfort, he finally surrendered his pure soul to God, and was buried in the cemetery of St. James, outside the city wall. Thus terminated the career of this venerable priest, who, in my opinion, deserves to be styled a martyr.”

THE RIGHT REV. DR. RICHARD BRADY, Bishop of Ardagh, already named in this book, and afterwards translated to the See of Kilmore.

The following particulars regarding this most worthy prelate—who probably died a martyr—cannot fail to be interesting. They rest on the authority of Father Mooney, the distinguished Franciscan, already referred to. Indeed the very words are his:—

“I will now furnish you with a few particulars which I think deserve to be recorded. Let me therefore begin with Richard Brady, Bishop of Ardagh, and afterwards of Kilmore, whose

virtues and sufferings should never be forgotten by the future historian of our calamitous times.

“That illustrious individual sprang from the noble house of his name, which for many an age ruled with princely sway in Breffny-O'Reilly. At a very early period of his life he distinguished himself as a jurist, for, indeed, he was profoundly versed in the canon and civil law. Family influence and talents such as his would, doubtless, have raised him to eminence had he chosen a secular career; but, caring little for the fame or fortune which he might have won so easily in the senate or in the forum, he renounced the world, and took our poor habit in the Convent of Cavan. His piety, learning, and prudence were the theme of every tongue; and although he never left Ireland or sought for himself any dignity, the Supreme Pontiff promoted him to the Bishopric of Ardagh, on the 23rd of January, 1576. Resigning that diocese, he was translated to the See of Kilmore, and held the office of Vice-Primate after the death of Raymond O'Gallagher, Bishop of Derry, who was slain by the English in 1601. It may not be superfluous to inform you that, during the vacancy of the See of Armagh, or the absence of its Metropolitan, the office of Vice-Primate has, according to immemorial custom, devolved on the senior suffragan of the province. Thus, O'Gallagher succeeded to that dignity when Edmund M'Gauran fell in an action fought by M'Guire, Prince of Fermanagh, against the troops commanded by Bingham, President of Connaught; and when the Bishop of Kilmore departed this life, Cornelius O'Deveny, the martyred Bishop of Down and Connor, filled the vacant place. I have deemed it necessary to make these remarks lest such a venerable usage should be forgotten. Now let me resume my narrative of our bishop's life. He dwelt constantly in Multifernan, and never left it except on the business of his diocese, when he always preferred such accommodation as he could find in some house of our Order, to the comforts and hospitality which he might have received from the Catholic nobility and gentry. During his residence among us, he invariably wore the habit, partook of such fare as our poor refectory afforded, and never dined apart from the common table of the friars, except when strangers were entertained in the guest-house. His entire retinue consisted of his confessor, chaplain, and two boys, who attended him when saying Mass. I had frequent opportunities of witnessing the austerities he practised, and can vouch that Franciscan never lived who took greater delight in obeying the rigid ordinances of our holy founder. Even when broken down by old age and infirmities, he could not be induced to wear a coarse linen shirt; and despite all remonstrances of our friars, he rejected any little

luxuries we could procure for him, graciously thanking those who offered them, and saying, at the same time, that he had chosen a life of mortification, and would die as he had lived. He, as I have already told you, was arrested three times by the English authorities, who, on two occasions, set him at large on payment of a heavy fine ; but on the last, they tore the habit off his aged person, and left him for dead in a thicket. Towards the close of his days he resigned the See of Kilmore, and finally departed this life, September, 1607. In compliance with his wishes, we interred him in the usual burial place of friars, that is to say, in the cloister, and right under the door leading to the church."

THE ANCIENT CROSS OF BANAGHER, KING'S COUNTY.

The old Church of Banagher, King's County, was formerly called Kill-Regnaighe, the modern name is Reynagh, and the parish in which its ruins exist, is also called Reynagh. This parish was situated in the ancient Diocese of Clonmacnoise, and now belongs to Ardagh and Clonmacnoise. It never was separated from the See of Clonmacnoise, although it was at times governed by the Bishops of Meath and Killaloe. The church and parish received their names in consequence of St. Reynagh, otherwise Regnacia, Sister of St. Finnian, who resided at Clonard, having founded a religious house here, over which she presided as Abbess. St. Reynagh probably died about the same year as her Brother Finnian, A.D. 563. The ruins of the Church of Kill-Regnaighe stand nearly in the centre of the town of Banagher (celebrated for its fairs and the old saying, "that bangs Banagher") and the enclosed space which encompasses them is used as the parish cemetery.

In or about the year 1850, Thomas L. Cooke, Esq., C.E., who wrote a very interesting book entitled "The History of Birr and its Neighbourhood," visited these old ruins for the purpose of examining any interesting relics of antiquity which might present themselves, and in his rambles through this cemetery found the shaft of a once stately cross prostrate on the ground, and almost hidden from the eye, by grass and weeds. This cross had been broken, and having found only one shaft, he made inquiries as to what had been done with the other component parts, and where they might be obtained. His inquiries were unsuccessful. No person in Banagher or its neighbourhood knew anything of the history of this ancient and interesting relic. Mr. John Fahy was not then sufficiently advanced in age to know anything of archaeology or antiquarian pursuits, else I think Mr. Cooke would not have been unsuccessful in his

inquiries, or rather, most probably, would not have found this cross at all, as I am pretty certain Mr. Fahy would have been beforehand in rescuing it from oblivion and its fallen state. Be this as it may, the only information that Mr. Cooke succeeded in gathering at that time regarding it was, that this stone then so uncared and unnoticed, had in more prosperous and happy days stood erect beside a crystal spring, which once sent forth its limpid waters in the old market square of Banagher, adjoining the churchyard. That spring has ceased to flow, and the cross is no longer there.

Mr. Cooke pursued his inquiries, and could not find any person in or about Banagher to explain to him the meaning of the carving on the stone, or why or on what occasion it was erected, or on what occasion it was pulled down. After some years he learned a good deal about it, and the following is his own description of this very interesting antique :—

“It is formed out of that description of greyish-brown sandstone, which, when recently taken from the quarry, is so very soft as almost to cut beneath the pressure of an ordinary knife; but which becomes of adamantine hardness after being sometime exposed to the atmosphere. The lower part of this cross-shaft was broken off and has been lost. What remains is five feet long, by one foot two inches in breadth at the top, and one foot four inches at the bottom. The sculpture on it consists of three compartments. On the uppermost of these we find a lion *passant*, three tailed or *guived*, as a herald would express it. A small hollow about the place of the lion’s shoulder was abraded into the stone when I saw it. This has since been greatly enlarged.

“Beneath the lion I have mentioned, and in the same compartment with it, is the figure of a bishop on HORSEBACK, and bearing his pastoral staff as emblematical of his sacred office. The crosier is of that plain form which indicates antiquity.

“In the second compartment is a beast of the *deer* kind, and which is proved by the character of its horns to be the red deer (*cervus elephas*), an animal now, I believe, nearly extinct in Ireland. The poor creature is portrayed as in great pain, its head being thrown up in an attitude of anguish and distress, whilst its off or foreleg is found to be entangled in something resembling a trap. When I first beheld this stone the deer was quite perfect, but it has been mutilated by reckless and savage hands since that day.

“The lowest compartment consists of four naked and ill-proportioned male human figures, arranged around the central point of the compartment after the manner of spokes in a wheel. Their legs are hooked together, and the left hand of each figure

grasps the hair of the figure immediately preceding it. Their respective right hands hold the beard of the figure immediately in the rere.

“The sides of the stone are ornamented with an interlaced tracery, some of which resembles serpents. This tracery it would be difficult, if not wholly impossible, to describe in words. The character of it is that of similar ornaments found in various carvings on stone of the tenth, eleventh, twelfth and thirteenth centuries.

“The most remarkable object on the back of the stone is some sort of mythic combination shaped like an animal with a non-descript head, but rudely resembling that of a hawk. The ears seem to be represented by the heads of two serpents, whose bodies are twined into trinodal and circular forms of curve. The serpent, I need scarcely observe, was at all times acknowledged an emblem in religious rites. I do not remember to have met with anything like to this, excepting the figure on the brazen talisman from Hindostan, which I forwarded for inspection of the members of our useful society.

“The stone I am describing appears to have been part of a sepulchral or commemorative cross, set up at Banagher Well, to record the death of Bishop William O’Duffy, who died by a fall from his horse, A.D. 1297. I read in the original English edition of Ware’s ‘Bishops,’ published at Dublin, 1704, p. 29 : ‘William O’Duffy, a minorite, after two years’ vacancy, succeeded and was restored to the temporalities, Oct. 6th, 1290. He was killed by a fall from his horse, in 1297.’

“Perpetuated on the stone, now being written of, is the record of that fatal event, for on it is to be seen *a Bishop on horseback*. He is without (it is worthy of remark), either stirrups or saddle. Above his lordship is the lion, the hieroglyphic of strength and power, being emblematic of the Bishop’s character and authority, before the unfortunate accident befel him. Next to this we find the red deer, taken in a trap and writhing in mortal agony and distress. This is plainly symbolical of O’Duffy’s name and melancholy death. The Irish word *ṛaínpéir*, pronounced nearly as if written Davefeeí, or Duffy, signifies a red deer. A letter written to me by my learned friend, the excellent Irish scholar, Professor Owen Connellan, the 4th October, 1846, in answer to one from me, suggesting that *the cross*, of which this stone was a portion, had been erected in memory of Bishop O’Duffy’s sudden death, runs as follows: ‘Whether the O’Duffy family derived their name from a person called *ṛaínpéir*, or from some celebrated hunter who might, from that circumstance, have obtained the epithet, is very difficult to determine;’ and again, ‘The stone which you describe is

very curious, and there is scarcely a doubt but that it refers to Bishop O'Duffy, who fell from his horse, as related in the Annals of the Four Masters; and I have no hesitation in agreeing with you, that the sculptor meant the deer which appears on the stone to have reference to the origin of the family name.'

"It is manifest that the trap in which the foot of the deer appears to be entangled, is merely intended to record the accident which deprived Bishop O'Duffy of his life. The words of the Four Masters do not lead us to believe that his death was instantaneous, for they only say that he died in consequence of the fall from his horse.

"As to the carving on the lowest compartment, I own that I can form no certain conjecture respecting its meaning. I have met the same symbolic representation only once elsewhere, namely, on an exceedingly curious stone cover of a coffin, in the ancient burial ground at Kil-Corban, Co. Galway. The four human figures are certainly typical, and may have been intended to remind the beholder of never-resting time, or of the succession of the four seasons of the year, ever going their mystic round, in close communication, the one with the other—

'Thus to remain,
Amid the flux of many thousand years,
That oft have swept the toiling race of men,
And all their laboured monuments away.'

"On this change of the seasons, the poet from whom I have just borrowed, has also sublimely written :—

'These, as they change, Almighty Father, these
Are but the varied God.'

"After the lapse of some years from the time I first had the gratification of seeing the shaft of the Banagher Cross, I discovered that it was going to destruction, owing to ill-usage. I therefore obtained permission to have it removed from its brutal and Gothic foes. It is now once more standing erect and free from danger, in the enclosed gardens at the rear of my residence in Parsonstown (Birr). The true archæologist would, of course, prefer to have it preserved *in situ*. He, nevertheless, will probably join me in opinion, that it is better it should be preserved anywhere rather than not be preserved at all."

Some time after Mr. Cooke wrote this description, the Archæological Society of Kilkenny obtained from him this *old cross*, and their Secretary, the Rev. Mr. Graves, had it sent to

Clonmacnoise, where it now is. On the occasion of a visit to that venerable *ruin*, in July, 1881, the Very Rev. Pius Devine, of the Congregation of St. Paul of the Cross, called the writer's attention to the shaft just referred to. It was then as it now is, standing erect amongst some of the inscribed stones at Clonmacnoise. Mr. Kieran Molloy, who was showing us over the *ruins*, knew nothing of its history, except that it was placed there by the directions of Mr. Graves. Father Pius having examined it, made some remarks, which led the compiler to inquire still more regarding it, and his researches resulted in finding out that it is the *old cross* of Banagher. This is one of my many pleasing recollections of that visit made on the occasion of a *mission* given at Cloghan, King's County, in July, 1881, by the Rev. Fathers Pius Devine, Colomban O'Grady, Eustace and Ildefonsus, the good effects of which are still visible in the united parishes of Banagher and Cloghan.

THE GREAT CROSS OF CLONMACNOISE

Is called by most writers on this subject *Cros-na-Sceaptra*, or the Cross of the Scriptures, under which name it is noticed in the Annals of Tighernach, at the year 1060, in the following words: "The Elians and the Hy-Focertei plundered Clonmacnoise and carried away many captives from *Cros-na-Sceaptra*, and slew two persons there, *i.e.*, a student and another youth; but God and Ciaran incited the Delvins in pursuit of them; and they slaughtered them, together with the heir-apparent of Hy-Focarta, for it was he that killed the student. Their captives also returned to them at rising time on the day following to Cluain, through the miracles of Ciaran." This cross was erected for two purposes, *viz.*, as a memorial of the erection of the Cathedral of Clonmacnoise, and as a sepulchral monument of the Monarch Flann. The cathedral and it are coeval. Both afford ample evidence that the Irish were experts in the art of sculpture, in the beginning of the tenth century, and were fully competent to apply it to architectural purposes. The age of this cross and the object for which it was erected, may be determined by the names of the Abbot Colman and of the Monarch Flann, which are engraved upon it. The first of these inscriptions occurs on a tablet, on the west front of the

cross, in the lowest compartment of the shaft. It is written in Irish, of which the following is a correct translation :—

“ A prayer for Flann, son of Maelsechlainn.”

The second inscription may be seen on a similar tablet, on the east side of the cross, facing the western door of the church, and occupying the lowest compartment of the shaft. The following is an accurate translation of it :—

“ A prayer for Colman, who made this cross on the King Flann.”

The saint and the king flourished in the first quarter of the tenth century, and by their order the erection of this cross was commenced. The first intention was that it should be a memorial of the erection of the Cathedral *only*; but, its royal founder having died before the completion of the cross, his grateful friend, the Abbot Colman, who lived eight years after him, caused the cross to be made a sepulchral monument *also*. The engravings on the west side of the cross relate to the history of the original foundation of Clonmacnoise by St. Kieran, and are intended, most probably, to be a memorial of its great church to his honour. The inscriptions on the other sides portray the chief events in our Saviour's life, as recorded in the Scriptures. Hence, the origin of the name of the Cross—the Cross of the Scriptures. Of this remarkable cross, Dr. Ledwich gives the following description :—

“ The other ornamented cross is at Clonmacnoise. The stone is fifteen feet high and stands near the western door of Teampull Mac Diarmuid. Over the northern door of this church are three figures: the middle, St. Patrick, *in pontificalibus*; the other two, St. Francis and St. Dominic, in the habits of their Orders. Below these are portraits of the same three saints and Odo, and on the fillet is this inscription :—‘ Doms. Odo Decanus Cluanm. fieri fecit.’ Mr. Odo, Dean of Clonmacnoise, caused this to be made. This inscription refers to Dean Odo's re-edifying the church, and must have been about the year 1280, when the Dominicans and Franciscans were settled here and held in the highest esteem, as new Orders of extraordinary holiness. The figures on this cross are commemorative of St. Kieran and this laudable act of the Dean. Its eastern side, like the others, is divided into compartments. Its centre, or head and arms, exhibit St. Kieran at full length, being the patron of Clonmacnoise. In one hand he holds a hammer and in the other a mallet, expressing his descent: his father being a carpenter. Near him are three men and a dog

dancing, and in the arms are eight men more, and above the saint is a portrait of Dean Odo. The men are the artificers employed by Odo, who show their joy for the honour done their patron. On the shaft are two men, one stripping the other of his old garments, alluding to the new repairs. Under these are two soldiers, with their swords ready to defend the Church and religion. Next are Adam and Eve and the tree of life, and beneath an imperfect Irish inscription. On the pedestal are equestrian and chariot sports; on the north side is a pauper carrying a child, indicating the Christian virtue—Charity. Below these a shepherd plays on his pipe, and under him is an ecclesiastic sitting in a chair, holding a teacher's ferula, on the top of which is an owl, the symbol of Wisdom, and its end rests on a beast, denoting Ignorance. The other sides are finely adorned with lozenge network, nebulae mouldings, roses and flowers."—*Antiquities of Ireland*, pp. 75, 76.

THE PRAYER OF ST. COLGA, OR COLCU, OR COLGAN.

PART FIRST.

1. I beseech the intercession with Thee, O holy Jesus, of Thy four Evangelists, who wrote Thy divine Gospel—Matthew, Mark, Luke, and John.

2. I beseech the intercession with Thee of thy four chief Prophets, who foretold Thy Incarnation—Daniel and Jeremiah and Isaiah and Ezechiel.

3. I beseech the intercession with Thee of the nine degrees of the Church on earth, from the psalm-singer to the bishop.

4. I beseech the intercession with Thee of all the elect who have taken these degrees from the commencement of the New Testament to this day, and who shall adopt them from this day to the day of judgment.

5. I beseech the intercession with Thee of the nine degrees of the Heavenly Church, viz., Angels and Archangels, Virtutes, Potestates, Principatus, Dominationes, Throni, Hirophin, Sarophin.

6. I beseech the intercession with Thee of the noble Patriarchs, who foretold Thee through the spiritual mysteries.

7. I beseech the intercession with Thee of the twelve minor Prophets who figured thee.

8. I beseech the intercession with Thee of the Twelve

Apostles, who loved and who desired and who adhered to and who followed and who chose Thee before all others.

9. I beseech the intercession with Thee of all Thy sons of pure virginity throughout the world, both of the Old Testament and the New Testament, together with the youthful John, Thine own bosom child.

10. I beseech the intercession with Thee of all the repentant saints; with Peter the Apostle.

11. I beseech the intercession with Thee of all the perfect virgins of the world; with the Virgin Mary, thine own Holy Mother.

12. I beseech the intercession with Thee of all the repentant widows; with Mary Magdalene.

13. I beseech the intercession with Thee of all righteously-tempted persons; with afflicted Job, who was visited with tribulations.

14. I beseech the intercession with Thee of all the holy martyrs of the whole world, both of the Old Testament and of the New Testament, from the beginning of the world to Eli and Enoch, who shall suffer the last martyrdom on the brink of the judgment: with Stephen, with Cornelius, with Cyprian, with Lawrence, with Georgius, with Germanus.

15. I beseech the intercession with Thee of all the holy monks who made battle for Thy sake throughout the whole world; with Elias and with Eliseus, in the Old Testament; with John, with Paul, with Anthony, in the New Testament.

16. I beseech the intercession with Thee of all the chosen of the Patriarchal Law; with Abel, with Seth, with Eli, with Enoch, with Abraham, with Isaac, with Jacob.

17. I beseech the intercession with Thee of all the chosen of the written law; with Moses, with Jesu, with Calep, with Aaron, with Eliazar, and with Jonas.

18. I beseech the intercession with Thee of all the chosen of the Law of the Prophets; with Elias and with Eliseus, with David, with Solomon.

19. I beseech the intercession with Thee of all the chosen of the Law of the New Testament, with thine own holy Apostles, and with all the saints to the end of the world.

20. I beseech the intercession with Thee of all the holy bishops who founded the ecclesiastical city in Jerusalem; with Jacob of the knees, thine own holy brother.

21. I beseech the intercession with Thee of all the holy bishops who founded the ecclesiastical city in Rome; with Linus, with Cletus, with Clement.

22. I beseech the intercession with Thee of all the holy bishops who founded the ecclesiastical city in Alexandria; with Mark the evangelist.

23. I beseech the intercession with Thee of all the holy bishops who founded the ecclesiastical city after them ; with the Apostle Peter.

24. I beseech the intercession with Thee of the holy Innocents of the whole world who suffered crucifixion and martyrdom for Thee ; with the two thousand one hundred and forty youths who were murdered by Herod in Bethlehem of Juda ; with the boy Ciric.

25. I beseech the intercession with Thee of all the hosts of the perfect, righteous elders, who preached of Thee in their old age, and their perfection, and their righteousness ; with Eligib in the Old Testament, and with the noble, perfect, righteous elder Simeon, at the beginning of the New Testament, who caught Thee upon his wrists and upon his knees and upon his arms, rejoicing over Thee, when He said : “Nunc dimittis servum tuum Domine secundum verbum tuum in pace. Quia viderunt oculi mei salutem tuam. Quod parasti antefaciem omnium populorum lumen ad revelationem gentium et gloriam plebis tuæ Israel.”

26. I beseech the intercession with Thee of all the holy disciples, who learned all the spiritual knowledge, both of the Old Testament and the New Testament, with the seventy-two disciples.

27. I beseech the intercession with Thee of all the perfect teachers who preached the spiritual sense of the Scripture ; with the seventy-two disciples themselves and with the Apostle Paul, that Thou take me this night, O Holy Trinity, under thy protection and shelter, and with ardour to defend me and to protect me from the demons with all their solicitations and from all the creatures of the world ; from the desires, from the transgressions, from the sins, from the disobediences, from the dangers of this world, from the pains of the next, from the hands of enemies and all dangers, from the fire of hell and eternity, from disgrace before the face of God, from the pursuit of demons, that they prevail *naught* with us in our passage to the other life, from the dangers of the world, from every person whom God knows to be unfriendly to us throughout the ten points of the earth. May God put away from us their fury, their power, their valour, their bravery, their cunning ; may God light up meekness, and charity, gratitude, and mercy, and forgiveness in their hearts and in their thoughts and in their souls and in their minds and in their bowels.

PART SECOND.

1. O holy Jesus.
 O Beautiful Friend.
 O Star of the Morning.
 O Full Noonday Sun.
 O Resplendent.
 O Noble Torch of the Righteous, and of the truth and of the eternal life and of eternity.
 O Fountain ever new everlasting.
 O Heart's love of the illustrious Patriarchs.
 O Longing of the Prophets.
 O Master of Apostles and Disciples.
 O Bestower of the Law.
 O Precursor of the New Testament.
 O Judge of the Judgment Day.
 O Son of the Merciful Father, without a Mother in Heaven.
 O Son of the truly perfect Virgin Mary, without a Father on Earth.
 O true brother of the Heart.
2. For the sake of thy consanguinity, hear the supplication of this poor miserable being, that Thou receive the offering for all Christian Churches and for myself.
3. For the sake of the Merciful Father, from whom Thou didst come unto us upon earth.
4. For the sake of thy Divinity, which that Father modified so as to receive thy humanity.
5. For the sake of the Immaculate Body from which Thou didst come (wert formed) in the womb of the Virgin.
6. For the sake of the Spirit with the seven forms, which descended upon that body in unity with thyself and with thy Father.
7. For the sake of the holy womb from which Thou didst receive that body without destruction of virginity.
8. For the sake of the holy following, and the holy pedigree from which that body descended, from the body of Adam to the body of Mary.
9. For the sake of the seven things which were foretold of Thee on earth ; namely, thy conception, thy birth, thy baptism, thy crucifixion, thy burial, thy resurrection, thy ascension, thy coming to the judgment.
10. For the sake of the holy tree upon which thy side was torn.

11. For the sake of the innocent blood which trickled upon us from that tree.

12. For the sake of thine own body and blood, which are offered upon all the holy altars which are in all the Christian Churches of the world.

13. For the sake of all the Scriptures in which thy news is recorded.

14. For the sake of all the truth in which thy resurrection is recorded.

15. For the sake of thy charity, which the head and the top of all the Testaments, *ut dicitur caritas super exaltat omnia*.

16. For the sake of thy royal kingdom, with all its rewards and glorious gifts and music.

17. For the sake of thy mercy, and thy forgiveness, and thy loving friendship, thy own bountifulness, which is more extensive than all wealth, that I may obtain the forgiveness and the annihilation of my past sins from the beginning of my life to this day, after the words of David, who said: "*Beati quorum remissæ sunt iniquitates et quorum tecta sunt peccata, id est: dispense,*" and give and bestow thy holy grace and thy holy spirit to defend and shelter me from all my present and future sins and to light me up in all truth, and to retain me in that truth to the end of my life, and that Thou receive me at the end of my life into heaven, in the unity of illustrious patriarchs and prophets, in the unity of Apostles and Disciples, in the unity of Angels and Archangels, in the unity which excels all unities, that is, in the unity of the bright, holy, all-powerful Trinity, Father and Son and Holy Spirit; for I can effect nothing unless I effect it in the language of the Apostle Paul, who said: "*Quis me liberavit a corpore mortis hujus peccati nisi gratia tua Domine Jesu Christe qui regnas in secula seculorum. Amen.*"

SYMON ECCLESIAE CLUANENSI IN EPISCOPUM PRÆFICITUR.

CLEMENS EPISCOPUS, &c., &c.

Dilecto filio Symoni Electo Cluanensi, salutem, &c., &c.

Pastoralis officii debitum, etc. Dudum siquidem bonae memoriae Henrico Episcopo Cluanensi regimini Cluanensis ecclesiae presidente. Nos cupientes eidem Cluanensi ecclesiae, cum eam quovis modo vacare contingeret, operationis nostrae ministerio idoneam presidere personam provisionem ipsius ecclesie, cum vacaret, ordinationi et dispositioni nostrae ea vice duximus specialiter reservandam, decernendo ex tunc irritum et inane, si secus super his a quoquam quavis auctoritate scienter vel ignoranter

contingeret attemptari. Postmodum vero prefata ecclesia per obitum eiusdem Henrici, qui in patribus illis debitum naturae persolvit, pastoris solatio destituta. Nos vacatione huiusmodi fide dignis relatibus intellecta, ad provisionem ipsius ecclesiae celerem et felicem, de qua nullus praeter nos se hac vice intrmittere potest, reservatione et decreto obsistentibus supradictis, ne prolixè vacationis exponeretur incommodis, paternis et sollicitis studiis intendentes, post deliberationem, quam de preficiendo eidem ecclesiae personam utilem et etiam fructuosam cum fratribus nostris habuimus diligentem, demum ad te Priorem fratrum ordinis Predicatorum de Rossoman, Elfinensis diocesis, in sacerdotium constitutum, cui de religionis zelo, litterarum scientia, vite ac morum honestate, et aliis, virtutum meritis apud nos laudabilia, testimonia perhibentur, direximus oculos nostrae mentis: quibus omnibus attenta meditatione pensatis, de persona tua ipsi Cluanensi ecclesiae de predicatorum fratrum nostrorum consilio auctoritate apostolica providemus, teque illi preficimus in Episcopum et pastorem, curam et administrationem ipsius tibi committendo etc. Datum Avinione V. Idus Maii. Pont. nostri anno septimo.

In e. m. Capitulo ecclesiae Cluanensis, Populo civitatis et dioc Cluanensis, et Edwardo Regi Angliae.

LIST OF MONASTIC FOUNDATIONS IN THE DIOCESE OF ARDAGH.

At the OLD Cathedral of Ardagh, Regular Canons were established in the fifth century and the Franciscan Friars in the beginning of the fourteenth. We are told they were reformed by the Friars of strict observance in the year 1521.

Abbey Shrule, situated near the river Inny, is in the Barony of Shrule, and was founded in the year 901. O'Ferrall founded an abbey here for Cistercian monks, but at what period we cannot say. Its property was confiscated by Queen Elizabeth, who granted it to one Robert Dillon and his heirs, at the annual rent of £10 14s. 4d.

Ballynesaggard, a Friary of the Third Order of St. Francis, was erected here by the O'Ferrall family. We cannot fix the period nor can we learn any particulars regarding this foundation.

Clone, situated on the river Camlin, about two miles east of Longford, was the seat of an abbey founded there, A.D. 663. We cannot find any authentic particulars regarding it.

Clonebroney, situated between Granard and Edgeworths-

town, was the seat of a very ancient nunnery. It was founded by St. Patrick, who placed over it the two Emarias, sisters of St. Guasact, Bishop of Granard. It is said at the time of their receiving the veil from St. Patrick they left the impression of their feet in the stone on which they stood. St. Attracta was Abbess here.

Abbey Deirg, situated in the Barony of Moydoe, was founded for Regular Canons under the invocation of St. Peter, in the reign of King John, by Gormgall O'Quin. This abbey was suppressed in the reign of Elizabeth, and its property granted to Nicholas Aylmor. Brendan Magodaig, Bishop of Ardagh, was interred here in 1255.

Druimcheo, situated to the west of the mountain Slieu Bri-leith, which separates it from Ardagh, was the seat of a nunnery erected by St. Patrick for his sister, St. Lupita.

Inchmory, or the Great Island, situated in Lough Gowna and Barony of Granard, possessed a monastery founded by St. Columb, about the middle of the fifth century, for Canons Regular. It was destroyed by the Danes in the year 804. There is a stone on the island of Inchmore, Parish of Colomb-kille, in which the saint is said to have left the impression of his holy hard knees, and of his four fingers and one thumb. It is possible that such marks were cut in stones to give stability to a current legend. The impression of George the Fourth's feet are now shown in a rock at the base of his little memorial at Kingstown. These impressions were cut by the chisel of the stonecutter.

Inisboffin is an island in Lough Ree, where St. Rioch, nephew of St. Patrick and brother to St. Mel, founded an abbey of which he himself was the first abbot. The period of his death is unrecorded; he was living in the year 530. This abbey was plundered at three different periods by the Munstermen. In 1089 it was destroyed by the Danes.

Inisclothran is another island in the same Lough. St. Diarmid, called the *Just*, founded an abbey here about the year 540. He wrote some learned works, and is said to have been an elegant poet. He was buried there, but the year is unrecorded. His festival occurs on the 10th of January. This abbey possessed celebrated scholars, poets, and historians. It was plundered on several occasions by the Munstermen, and was finally pillaged and destroyed by the Danes.

Island of all Saints is also situated in Lough Ree. St. Kieran built a monastery there in the year 544, where he remained for four years. Having appointed St. Domnan his successor, he betook himself to Clonmacnoise. Sir Henry Dillon, who came into Ireland with John Earl of Morton, erected an

abbey on this island in the thirteenth century. Augustine McGraidin who wrote the lives of the Irish saints and the annals of this abbey down to his own time—a work still preserved in the Bodleian Library at Oxford—died and was interred here in the year 1405. In the reign of Elizabeth it was suppressed and its possessions granted to Sir Patrick Barnwall.

Kilglass, situated to the south of Ardagh, was an ancient nunnery, being founded in the lifetime of St. Patrick. Its first Abbess was St. Echea, sister to St. Mel. Further particulars regarding this convent are unrecorded.

Killinmore is situated on Lough Gowna, Barony of Granard, and was probably the Church of Killmore, founded by St. Palladius, who flourished about the year 450.

Lerha was a monastery near Granard. For further particulars regarding this abbey, see essay on Granard.

Longford was the seat of an abbey, founded there by St. Idus, one of St. Patrick's disciples. He was its first abbot. His festival is celebrated on the 14th of July. O'Ferrall, Prince of Annally, founded a monastery here for the friars of the Order of St. Dominick, in honour of the Blessed Virgin, A.D. 1400. In the reign of Elizabeth it was suppressed and its possessions granted to Sir Nicholas Malby and his heirs, at the annual rent of sixteen shillings. In 1615 James I. granted this monastery to Francis Viscount Valentia. The church of this friary or a church built on its site is now used for Protestant Service on Sundays.

Moydoo is situated three miles west of Ardagh, and gives name to the Barony. This abbey was founded about the year 591, by St. Modan, called the Simple, who was its first abbot and bishop.

St. Johnstown, situate in the Barony of Granard, was a Franciscan Friary dedicated to St. John the Baptist. It was probably situated in or near St. Johnstown.

In the Leitrim division of the diocese were the following monastic institutions:—

Annaghduff, in the Barony of Leitrim, near Lough Boffin. An abbey was erected here in the year 766. Particulars regarding it are unrecorded. It is now in the possession of the Protestants and is used as their parish church.

Balleygurcy. In the year 1518 Cornelius O'Brien founded a beautiful monastery here for Conventual Franciscans. Further particulars regarding it are unrecorded.

Cloone. An abbey was founded here by St. Froech, about the year 570. Cloone is situated near the river Cloone, in the Barony of Mohill, in the territory of Muntereuilish. This abbey is now used by the Protestants as their parish church.

Fenagh. An abbey was founded here in the sixth century by St. Callin, who was its first bishop and abbot. It is said that St. Callin went to Rome to learn wisdom and knowledge which might afterwards be to the men of Ireland a precious gem. He returned to Ireland with many precious relics, and laboured to increase the honour and respect due to the Holy See. He lived to an enormous age. He received the Sacrament of Extreme Unction from St. Manchan. His body was interred with great honour and veneration in the cemetery of Mochæmhog. His festival is observed on the 13th of November. The remarkable and interesting work entitled *The Book of Fenagh*, was compiled by him. He was, moreover, an accomplished poet in his day. *The Book of Fenagh* has been recently translated into English, by D. H. Kelly, M.R.I.A., and carefully revised, indexed, and copiously annotated by W. M. Hennessy, M.R.I.A. This old book, together with the shrine and bell of the saint, passed to the hereditary comharbs of Fenagh, or successors of Callin, who were the ancient and highly respected family of the O'Roddys, or Redahan. This place was celebrated in former ages for its divinity school, and was the general resort of students from every part of Europe. About half a mile from the church is a WELL dedicated to St. Callin.

Creevlea, otherwise Ballyruark or Carrig Patrick, but now commonly called Friarstown or Dromahare Abbey, is situated in the Barony of Dromahaire, near the town of that name, on the river Boonid, which falls into Lough Gill. It is an abbey in ruins.

A religious house was founded here for Franciscans of the Strict Observance, A.D. 1508, by Margaret O'Brien, daughter of Lord O'Brien and wife of Eugene Lord O'Ruark. She died in 1512 and was interred here. This building was never completed, although it is said Lord O'Ruark gave twenty cows for its erection.

By an inquisition taken in the first year of the reign of King James, the last Abbot was found to be seized of one caracate of land, and the Rectory of Krellen containing two caracates of glebe land; the Rectory of Clonlogher, one caracate; the Rectory of Drenleis, two caracates of glebe; the Rectory of Ballychinechain, four quarters; and the Rectory of Kilcrumena one caracate; the Rectory of Lisamemis, four quarters; and the Rectory of Killifargen, four caracates and all the tithes of the same, valued at forty shillings annually.

The walls of this abbey are still entire, and the altar is nearly so. There are several curious figures inserted in the walls and over some graves of the Murroghs, the Cornins—a very ancient family—the O'Ruarks, &c., &c.; THE GREAT O'RUARK lies at full length on a tomb over the burial ground of his family.

This building is of the same extent with the abbey of Sligo; but it is thought to be rather inferior in the execution. The seal of this abbey was found about twenty years ago. A bishop called 'Dr. Thadeus O'Rorke was buried here. Also Dr. Bernard O'Rorke, Bishop. He was Bishop of Kilalla. Several priests are also buried here, some of whom were called by the honourable name of O'Rorke. It is tolerably well cared since the Board of Works got charge of it.

It is said amongst the people that it was for a long time disputed whether the Parish of Kilanummery, in which it is situated, belonged to the Diocese of Ardagh or Kilmore, and on that account it was called the *Church of Contention*, but it is more properly called the Church on the Ridge.

Jamestown. A Franciscan Friary was erected here towards the end of the thirteenth century. It was the centre of stirring and important events in the days of the Kilkenny Confederation. Jamestown was formerly a borough sending two members to the Irish Parliament.

Leitrim. An abbey was founded here at a very early period by St. M. Leigus, Bishop of Liath-dromen. Although only a village now, it must have been once a place of note, in that it gives name to the barony and county.

Mohill. An abbey was built here by St. Manchan for Canons Regular, about the year 608. It was dedicated to the Blessed Virgin and was possessed of much landed territory. At the suppression of monasteries its possessions were confiscated.

Athlone. A monastery for Conventual Franciscans was founded here in 1240, by Charles O'Connor, Prince of Connaught. He did not live to finish it. Sir Henry Dillon completed it and was interred within its walls in 1244. There was also established here a Dominican Convent on the site now occupied by the Protestant parish church. The tower of the old Dominican Church still remains and is situated near the Protestant edifice. It was from that tower the signal was given for William's army to cross the river, in 1691. It is said the bell rung on that occasion is the same bell that is used to this day in calling the Protestant congregation to their meetings. There is no other remnant of the Dominicans in this town, whilst the Franciscans are in a flourishing condition, spiritually and materially, owing in a great measure to the indefatigable labours of the present distinguished Guardian, the Very Rev. T. J. Rossitor. The old Franciscan Friary was situated to the west of the Poor-House, from which it is separated only by the Coosan Road.

Clonmacnoise. Its history has been already given.

Gallen. This monastery was erected near the present town of Ferbane, by St. Canoc, a royal pilgrim from Wales, in 492.

He was son of the King of the Britons and his mother was daughter of the King of the Saxons. Hence it was called Gallen of the Britons. It was burnt on several occasions, but was in existence when Colgan wrote his Acta, at which time it belonged to the Regular Canons of St. Augustine, and survived down to the suppression of the monasteries. It was once a celebrated university. Its possessions were very extensive. The ruins of a fifteenth century church are still standing in the demesne near the mansion occupied by T. B. Lauder, J.P., which is called even to this day the Priory, which was formerly the Parochial residence of the parish of Cloghan and Banagher. At that time the Brosna was its north-western boundary.

Lemanaghan. The history of this abbey has been already given in the essay on St. Manchan, his church and shrine.

Kilcolgan. This abbey is situated in the Parish of Ferbane, and was founded by St. Colgan in the year 580.

Reynagh. This convent was founded about the middle of the sixth century by St. Reynagh, otherwise Regnacia, sister to St. Finnian of Clonard. She was abbess here and died in 563. Her mother Talacia succeeded her as abbess. The site of the old church of Reynagh and its ruins may be seen in the present town of Banagher, where it is situated. She is patroness of the parish which is called by her name. The present Convent at Banagher is called St. Reynagh's, and is conducted by the Sisters of S^{te} Union dès Sacrés Coeurs. It was established in 1862, by means of a bequest of £1,400, made by the late Miss Fox, a pious and charitable lady who lived and died at Banagher.

Tisaran signifies the house of Saran, *i.e.*, tectum Saranis, who was its founder in the sixth century, and gave to the parish of Ferbane its ancient name. The old church of Saran lies in ruins about the centre of Moystown demesne, to the west of the river Brosna. The holy well of St. Saran is south-west of Moystown House. Saran was sent from Clonmacnoise to found his church near the Brosna. The following particulars copied from the translation of the Clonmacnoise Registry, by MacFirbis, may be interesting:—"The Church of Saran was called Killbeg until the holy Cleark Saran did come in, who took for his part thirty-eight dayes for rent to be payed thereout to Clonmacnoise, and undertook to build a church-house in the said church-yard, which he called the House of Saran, and this was the rent he was to pay during his own life, viz., a fatt hogg uppon ye feast of St. Martin, and also to entertain all those of the Clanna Neills as should have come for pilgrimage to Cluain uppon every Good Friday, and that after the decease of Saran the said house of Saran to remain with the Bishop of Cluain for ever,

and of those forty-eight dayes the Parish Priest was to have ten dayes, and it was enjoyned to *every* PARISH PRIEST to pray for St. Saran such as after would succeed the said church, and that at the presence of every Mass and the solemnities thereof.”
—Clarendon MSS., B. Museum, MacFirbis for Sir James Ware.

GRANARD, was remarkable for beef years ago.

(In 1608. Dec. 4th. Vol. 225-272.
S. P. Ireland, B.)

SIR FRANCIS SHAEN, GOVERNOR OF GRANARD, WROTE TO
—— SALISBURY, as follows :—

Complains of Mr. Patrick Foxe, acting against him in his arrears in Longford. Offers certain explanations as to the rent-beeves of Granard. Intends to sue for a Commission to inquire into the state of the rents of Granard.—4th Dec. 1608. P. 1. Signed. Add. Endd. Sealed.

(1610. January 27th. S. P., Ireland.
585. Vol. 228, 13.)

JAMES O'FERRALL TO LORD SALISBURY.

Being come hither for causes concerning his estate, and those of the rest of the gentlemen and poor inhabitants of Longford, against Sir Francis Shaen, and the heirs and executors of Sir Nicholas Malby, lately deceased, and having been impeded in his proceedings by some defect in the letter of Attorney given him by these gentlemen, is driven to insinuate his cause to his Lordship's favour; that he may call to remembrance the letters of the Deputy and Council, in behalf of the said poor county; and the good reports of his father and of himself, presented by the Lord Chancellor, both of their great losses and services, for which he begs him to afford some regard of his petition. The rather that he will give sufficient security to the said Sir Francis for the forty marks advanced him by the Commissioners, in consideration of the delay.—27th January, 1609. P. 1. Signed. Add. Endd. Encloses.

(S. P., Ireland. 586. Vol. 228, 14.)

THE HUMBLE PETITION OF JAMES O'FERRALL.

Sheweth, that the Commissioners for Irish Causes have certified to the Lords of the Privy Council, in the controversy depending between the inhabitants of the County of Longford and Sir Francis Shane, Knt., concerning 120 rent-beeves, challenged to be due, issuing out of the Manor of Granard, as may appear by their certificates, whereas heretofore the inhabitants never paid more than £36 Irish, per annum. Petitioner, thinks himself and the inhabitants rather charged and burthened than eased and relieved; in respect, they have already paid £400 sterling for arrearages, and yet are not acquitted of £600, being the rest of the arrearages by him challenged, and in respect that beeves are overrated, and in regard there is as much of the land out of which the said rent was issuing, come to the King's hands, by the attainder of the tenants thereof, as yields £23 sterling, per annum; and that Sir Francis has been possessed, during the last rebellion, and is yet possessed of the demesnes of Granard, which heretofore, had been in the possession of the said inhabitants, and out of which the said rent was principally issuing.

Prays, that the King may be pleased to discharge the inhabitants of the arrearages incurred during the waste and depopulation of the county, and to accept for them as much rent out of the said manor as Sir Francis pays, and thereby draw the dependency of the inhabitants to him, as it has formerly been; the rather because the Deputy and Council of Ireland had, by several letters, certified their opinion to be accordingly, and because the King may give Sir Francis some other satisfaction in lieu thereof.

Prays, that the controversy depending between the inhabitants and the heirs and executors of Sir Nicholas Malby, may be speedily despatched, and that they may be discharged of the arrearages and growing rents; yielding to the King as much as is yielded out of any plough land of like survey, chargeable to the King in Ireland.

(1610. March 19th. Philad. p.
Vol. III. p. 454).

LORDS OF THE COUNCIL TO SIR ARTHUR CHICHESTER.

To make stay of any presentation to the Vicarage of

Granard, the Vicarage being now vacant by the death of the Incumbent, until the grant of the Abbey of Granard is perfected to Sir Francis Shane, notwithstanding same raised by the O'Farrells against Sir Francis Shane.—*Whitehall, 19th March, 1609.*

(Signed),

R. SALISBURY, Gilb. Shrewsbury.

(May 16th, 1609. S. P. Ireland.
Vol. 226, 74. A.)

SIR FRANCIS SHANE TO SALISBURY.

Has been long a suitor for grants, according to the King's letters; and also for the £1,000 arrear of the £1,700 rent-beeves of Granard. Renews his suit.

—— Dublin.

LETTER CONTAINING CARDINAL CULLEN'S VIEWS REGARDING THE
APPOINTMENT OF AN ENGLISH AMBASSADOR, AT THE COURT OF
ROME, TO TRANSACT IRISH ECCLESIASTICAL BUSINESS.

Tivoli, 11th Oct. 1844.

MY LORD,

I am sure we will have plenty of intrigues here next winter, and God grant they may not succeed. The Pope has right notions and takes a just view upon all these subjects; but there are many in Rome who think it would be admirable to have an English Ambassador here, and to allow him a good deal of authority in managing the ecclesiastical affairs of Ireland. I one day met a French Abbé here, and he exclaimed, with great enthusiasm, that everything would now soon be right for the Catholics; that we were to have an English Ambassador in Rome. Many others participate in the feelings of the Frenchman; but, if we get an Ambassador here, his only business will be to intrigue, and he will have plenty of room to do so in Rome. Some will think it a great honour to be

invited to a *soirée* by an English nobleman. Much mischief may be done, but God, who has preserved Ireland up to the present, will, I trust, keep His protecting hand still on her. After the repeal of the Penal Laws in England, I suppose the Pope cannot refuse an ambassador, and I dare say the present Ministry will not fail to send one. If the Bishops in Ireland were united, his influence would be counteracted; but if we be divided at home, we shall fall an easy prey to our enemies. It would be well that these matters were discussed at the meeting of the Bishops.

Your obedient servant,

PAUL CULLEN.

Right Rev. Dr. O'Higgins, &c., &c.

Ballymahon, March 10th, 1838.

MY DEAR DOCTOR CULLEN,

This day's post brings to me your much valued letter of the 22nd February, and that of the 20th January also reached me in due time. Nothing can be more consoling to me than to receive such proofs of the Pope's feelings in my regard, as he condescendingly gives in this letter, which you have forwarded. May God long preserve his sacred person for the protection and furtherance of our holy religion.

At our last meeting I had the honour of bringing before the prelates almost all the topics which formed the object of our deliberations. The chief of those topics were: the present system of National Education, the contemplated Poor Laws, combination among the lower classes, and the Belgian question. On the principles and operations of the Education System there was a difference of opinion; but I succeeded in putting the whole of the bishops on the alert, and produced such proofs as convinced all that, unless well watched, the education, as now carried on, was likely to undermine the authority of the Catholic clergy, and ultimately to introduce either positive errors, or "Indifferentism."

As to the Poor Laws, the prelates were also divided. For my own part, I look upon that measure as a daring conspiracy of the landlords against the poor of Ireland, tending to degrade and demoralise the people, and to withdraw them from the just influence of the clergy, whilst it affords them almost no bodily relief. On the subject of Combination we would have published a joint Pastoral, but that we feared the Tories of England

might use such a document against Lord Mulgrave's Government, by putting it forth as an evidence that, so far from being tranquil, Ireland was, on our own showing, universally disturbed.

You will best understand what I have been able to do on the Belgian question, by looking to the "Resolution," which you will find on the opposite page. The sum to which that resolution refers amounts to *about four thousand francs*. As to the removal of the funds from Belgium to Rome, such a measure was deemed impracticable; and, though it could be effected, the bishops most interested seemed unwilling that it should be carried. I assure you very sincerely that, in procuring for the use of your college the 4,000 francs just mentioned, I felt it necessary to exert very strenuously whatever little powers I could command. I must, however, say, in justice to the bishops, they unanimously concurred in the warmest approval—indeed, I may say—admiration of your conduct, and a resolution to that effect was proposed and carried.

Dr. Smith was consecrated in Trinidad, by Dr. MacDonnell, assisted by two priests. He comes here to his native diocese in May, and proposes staying nearly a year in Ireland. When he arrives, I shall not fail to give him some useful advice in the sense you have suggested. Now that Dr. Carew is appointed to Madras, our friend, Mr. O'Reilly, has no excuse. Will he come, &c., &c., &c. . . .

With best good wishes for Messrs. Kirby and O'Reilly,

I remain, my dear Dr. Cullen,

Ever sincerely and affectionately yours,

✠ WM. HIGGINS.

Very Rev. Dr. Cullen.

"Moved by the Right Rev. Dr. Higgins, and agreed to unanimously:

"That the Most Rev. Dr. Murray be requested to forward, in the name of the Irish Prelates, legal powers to the Pope's Internuncio in Belgium, enabling his Excellency to receive the sums now in the hands of the Receiver-General to the funds of the old Irish College in Faurnai; and that his Excellency be prayed to transmit further the said sum to the Rector of the Irish College at Rome, for the general use of that establishment."

THE FAMINE IN 1848.

In a letter addressed by Dr. O'Higgins to Dr. Cullen, at that time Rector of the Irish College, Rome, and dated from Ballymahon, 19th May, 1847 ; amongst other important matters, the Bishop referred to the famine then decimating Ardagh. The following extract is from the letter :—

“Of course, you have some idea from the papers of the state of the poor of Ireland. Never was any part of the globe visited with so prostrating destitution. It would sicken your heart to see those of our people who, up to this, have escaped death. Persons of twenty years of age appear to be bending under old age, and, in many instances, are become shameless and idiotic from want of every kind.

This Diocese is composed of portions of seven counties : Longford, Leitrim, Roscommon, Sligo, King's County, Cavan, and County Meath. We thus, of necessity, participate most deeply in all the wretchedness of the country. All our proprietors, with scarcely any exception, are absentees ; and our condition is truly forlorn. We have in this Diocese five *poor houses*, and the average deaths in the week are beyond 100 persons in each. In some instances, particularly in Leitrim, whole families are discovered to be dead in their cabins, by the stench that proceeds from their putrid bodies ! The dead are frequently buried in bogs, cabbage plots, and even in the houses where they die ! The most part of the land of Leitrim will be untilled this year, and the Catholics will, I fear, before long, have nearly all disappeared from death or emigration. The clergy must soon be as wretched as the people. I go about through the most destitute districts on Sundays, and sometimes in two chapels on the same day, preaching resignation to the will of God, and giving what other consolation I can ; and in my endeavours I am assisted by the priests who, without exception, have identified themselves with their flocks. Fever, dysentery, and starvation are everywhere. God alone can see the end.

Yours, &c.,

✠ WM. HIGGINS.

Very Rev. Dr. Cullen.

PILGRIMAGE OF THE HISTORICAL AND ANTIQUARIAN SOCIETY,
DUBLIN, TO CLONMACNOISE.

In years to come it will probably be interesting to many to read of the first visit of this Society to the "Seven Churches," King's County. On this account, a brief record of that event is given here:—

On Sunday, the 8th August, 1886, the members of the Historical and Antiquarian Society left Broadstone, Dublin, by a special train, at half-past seven, a.m., and arriving in Athlone, proceeded to one of the churches to hear Holy Mass. The train by which the members travelled was crowded with passengers. The steamer *Ida* conveyed them from Athlone to Clonmacnoise; and on arriving at the latter place they were greeted by the cheers of a vast multitude, numbering about eight thousand persons, who anxiously awaited their coming. Amongst this vast assembly were representatives of the Town Commissioners of Athlone, Ballinasloe, and Birr. Many came also from Clara, Longford, Mullingar, Moate, Tullamore, Cloghan, Banagher, and Ferbane, attracted mainly thither by the veneration attached to the old and sacred ruins of the "Seven Churches."

Amongst the many present on that memorable occasion, the local papers published the following names:—

Rev. Canon Monahan, P.P., Cloghan; Rev. J. Madden, P.P., Lusmagh; Rev. T. O'Reilly, P.P., Shannonbridge; Rev. H. Finneran, P.P., Moore; Rev. Dr. Lanagan, Banagher; Rev. Father Corcoran, Rev. Father Redehan, C.C., Ballinahown; Rev. Father Kelly, do.; Rev. P. Madden, C.C., Eyrecourt; Rev. Dr. Gaffney, Clara; Rev. Father Minogue, do.; Rev. Father Plunkett, Ballinahown; Rev. Father Whately, O.D.C.; Rev. Father Davis, O.D.C.; Rev. Father O'Rorke, Cloghan; Rev. Father O'Reilly, do.; Messrs. M. Harris, M.P.; James Kilmartin, Thomas Byrne, John Callanan, James Goode, Patrick Goode, G. G. Bowler, Patrick Greene, Bernard Healy, Daniel Mullin, Michael Hannon, Patrick Corbett, Michael Ryan, T. Dwyer, John Healy, T. Kenny, T. J. Manning, D. Tierney, R. F. Walker, J. Lynam, P. Keogh and the Misses Keogh, E. P. Daly, P. J. Foy, J. Kilkelly, Wm. Kilroe, M. Reddy, John Adams, Denis O'Connor, P. O'Flynn, Joseph Greene, Thomas Kilroe, Thomas B. Hibbitts, Thomas Churcher, Thomas Brock, Henry Costello, W. Kilroe, Hon. Ed. Browne, Judge, City Courts, New York; P. King Joyce, B.A.; James Nevin, Timothy Kileen, J. Croke, Inland Revenue; J. J. Hurley, J. Deering, T. P. Coyne, Kieran Molloy, E. Treacy, C.T.C.; Wm. Dooley, J. Browne, T.C.; J. P. Smyth, Hugh J. Bergin, J. M'Intyre, J. Fallon, M. Kenny, J. Wilson, W. Hannin, J. Hannan, J.P.; J. Devery, D. Dorley, J. Deehan, Peter Kennedy, J.P., Ingersoll, Canada; Samuel Cole, John Devery, Jas. Doorly, Patrick Doorly, Martin Lestrangle, Daniel Lestrangle, James Deehan, Michael Garahy, &c.

Messrs. Kilroe, Molloy, and Reddy, on behalf of the Local

Branch of the National League, presented an Address to Mr. J. P. O'Byrne, who appropriately responded to same.

On the motion of Mr. Thomas Byrne, seconded by Mr. Peter Keogh, the chair was taken, amidst loud applause, by the Rev. Canon MONAHAN.

The Rev. Canon Monahan said :—Mr. President of the Historical and Antiquarian Society of Ireland and gentlemen, I thank you, in the first place, for the distinguished honour you have conferred on me by asking me to preside as chairman on this interesting and important occasion; and, in the second place, I desire, on the part of the many visitors here assembled from the barony of Garrycastle and its neighbourhood, and on my own part also, to tender to you, the members of the Historical Society, our most cordial greetings. The main object of your visit to these ruins is to promote the study and cultivation of the ancient history and literature of our dear native land, its records and its monuments. By worthily and efficaciously doing so, you yourselves are, doubtless, making contemporaneous history. Right fittingly, then, have you chosen Clonmacnoise as the place for this day's pilgrimage; for I can affirm, without exaggeration, that there is not a more interesting spot in Ireland. What did the great George Petrie, author of that admirable book on the Round Towers, say of it? Writing on the 13th January, 1838, to his dear friend, John O'Donovan, editor of the *Four Masters*, he used the following words :—“I wish I were along with you groping among the inscribed tombs of the kings and saints of Ireland at Clonmacnoise, the most interesting spot in the British Empire.” Yes, it is, and ever should be, to the student of the full history of Ireland, an object of the deepest interest. For what is Conmacnoise? It is an entombed city, of greater and more deserving fame, in some respects, than Pompeii or Baiiæ—cities buried more than 1800 years ago by an eruption from Mount Vesuvius, near Naples—cities which all European travellers feel bound to go and see in their present excavated condition. What is Clonmacnoise? It is the remains of ruined temples, fallen thrones, and broken sceptres (applause). Look around and what do you behold? The ruins of a cathedral, eight or nine churches, and an hospital raised by the munificence of kings and chieftains—nay more, in some instances, by the hands of the kings and chieftains themselves, who personally assisted the tradesmen in their erection. Look away down before you and what do you behold? The remains of the church of the nunnery, built or repaired, in 1167, by Devorgilla, the unfaithful wife of Tiernan O'Rourke—a lady who was the immediate occasion of the pos-

session of this country by the English. Magdalen-like, she afterwards did penance for her sins and died a holy death in a convent at Drogheda, I am glad to be able to say. Look around and what do you behold? Yonder on that green fort, the remains of a castle built by the English, under De Lacy, in 1214, and now leaning over and presenting a pile of huge masses of dangerously-inclining stonework. Perhaps in its present tumbling shape it is emblematic of their bad laws and worse administration, together with the evil influences on which they rested so many gloomy years, but now tottering and falling fast, let us hope, to rise no more (cheers). At all events it can scarcely fail to remind those who have visited Pisa, in Italy, of the leaning tower in that old city. Look around and what do you behold? Celtic crosses and inscribed stones over which some of the most cultivated minds and eyes in Great Britain loved to dwell and declare the most perfect specimens of their class of art to be had from those days, in which they were fashioned by the hand of the sculptor. Look around and what do you behold? Grass-covered foundations of schools and a University once amongst the most famous in Europe and having no superior in our own land—a University that provided for the material as well as the intellectual wants of over 3,000 students daily—students collected from every part of Europe, who came here, were kept for the term of their university training, and then, like the Trojan horse, sent out equipped in all the virtues necessary for the proper discharge of the duties belonging to their different careers in life—a University in which were written the most valuable manuscripts and books now extant on Irish affairs. Here were composed the Annals of Clonmacnoise, the *Cronicon Scotorum*, the Registry of Clonmacnoise, the Annals of Tigernach, which are the fountains of our Irish historical learning. Indeed, the Four Masters are only an enlarged edition of these manuscripts, which are carefully preserved in the Bodleian and British Museum Libraries—a University, in fine, that most probably gave a Rector to the Palatine University, established at Pisa by King Charlemagne, for the revival of letters in his kingdom. The Rector of that University was the most distinguished scholar in Europe in the eighth century. He received his University training here at Clonmacnoise from its then Rector, Blessed Colgan the Wise. His scholar afterwards, the famous Alcuin of Charlemagne's University, lectured daily to a crowd of bishops, nobles, courtiers, and others, who, in that Palatine School learned to hold the harp with Orpheus, and the rule with Archimedes; to perceive with Pythagoras; to explain with Plato; to imply with Aristotle; to rage with Demosthenes; to persuade with Cicero,

and to sing sacred music in a manner almost divine—like choirs of angels. Charlemagne sent royal gifts to Rector Colgan of Clonmacnoise, because he had trained so distinguished a scholar for him. Look around you, I say, and behold if you can the grass-clad foundations of so famous a University; you cannot. They are gone, with the woods that once crowned these hills now so bare. Look around once more, and what do you behold? At your feet the kings of three provinces, and amongst them one of the monarchs of Ireland, Tordelvac O'Connor, laid to rest here in 1155, and with him Roderick O'Connor in 1198, beside the high altar in the cathedral. The chieftains, petty princes, and warriors, who during life were engaged in almost uninterrupted conflicts, are here also, lying peaceably together in their silent graves close to the archbishops, bishops, abbots, saints, and scholars who lived, flourished, and died here. Each and all of them, by their united efforts, made Clonmacnoise what it was, and what it must ever be regarded, viz., one of the chief centres of sanctity and learning in ancient Ireland. And now standing over their ashes we behold erect, and casting their shadows over this city of the dead, just as they did centuries ago, when they themselves beheld them with the eyes of their flesh, these two round towers—grand old pillar towers of Ireland—these conquerors of time.

“ Beside the church the lofty tower
Like a guardian spirit there,
It has stood through long, long ages,
Braving shock of earth and air.”

And we behold also over their graves, standing as of yore, the old Celtic Cross of the Scriptures, now aged almost 900 years. I said Clonmacnoise was the result of their united efforts. It was so, indeed. The first pole of the first church was erected here by the joined hands of King Diarmid and St. Kieran. These circumstances can scarcely fail to be interesting to those who have not read them. At the time St. Kieran came down from the Island of All Saints in Loughree and landed here with his disciples, to lay the foundation of his little church, Diarmid, a powerful prince and pretender to the throne of Meath and monarchy of Ireland, happened to be living in exile in these parts. He and his few faithful followers passed their days and nights on this river. Their wants were supplied by the hospitality of the people then living at both sides of it. St. Kieran and his disciples were observed by the exiled prince coming down from Athlone, and seeing them planting a pole on this Hill of Wells, Diarmid at once landed with his men; and approached the saint saying: “What work is about being done?”

"The erecting of a small church," said the saint. "Well, indeed, may that be its name," said Diarmid; "*Eglais Beg* or Little Church." "Plant the pole with me," said the saint, "and let my hand be above your hand on it, and your hand and your sovereign sway shall be over the men of Erin before long." "How can that be," said Diarmid, "since Tuathal is Monarch of Erin, and I am exiled?" "God is powerful for that," said St. Kieran. They then set up the pole, and Diarmid made an offering of the place to God and St. Kieran. Soon after the reigning monarch of Ireland died, and Diarmid was called to succeed him. In this new and exalted position he continued his friendship and increased his gifts to this monastery of his love in the days of his exile. It advanced slowly in years, but rapidly in buildings, fame, and wealth. Being favoured by God, kings, princes, and people, more than half of Ireland soon became subject to its jurisdiction, and paid tribute to it. Such was Clonmacnoise until the arrival of the foreigner. The foreign invader having come and firmly fixed his foot in this land rudely changed the history of this monastic establishment. Henceforth its history is, with few interruptions, a record of burnings and plunderings. Archdall tells us, in his *Monasticon Hibernicon*, that Clonmacnoise was burned and plundered forty-nine times. A writer of some authority told us not long ago, that there came to us from England, since the Union, as many Coercion Acts as there are years in this century. Akin to this fact is the number of burnings of houses and property, books, vestments, chalices, and other valuable objects at Clonmacnoise by Danes and Anglo-Normans. The last of these burnings, I regret to have to add, was committed by the garrison of Athlone in the year 1552. Archdall states that "the English soldiers of Athlone did in that year rob and miserably spoil the town and Abbey of Clonmacnoise, not sparing even the church, books, furniture, vestments, or other appendages of the sacred altar. They left it in ruins"—

"Life and thought they drove away,
Side by side.
Leaving door and windows wide,
Careless tenants they."

We may represent to ourselves the expelled monks of those days expressing their regrets to one another as they left their *Aima Mater*, with sorrowing hearts, in some such words as the following:—

"Come away for Life and Thought,
Here no longer dwell,
But in a city glorious—
A great and distant city—have bought
A mansion incorruptible,
Oh. would they could have stayed with us."

This sacred place has from those days to the present remained a ruin. The surviving relatives of the kings, princes, chieftains, and other great families who built mortuary chapels here, and established perpetual Masses for themselves and their posterity, were and are deprived by the law of all these rights. It is unlawful, as the law now is, to roof any of these churches by public or private subscription, even by those whose ancestors built them. This is a grievance for the removal of which the Catholics of Ireland, especially the upper classes, should strongly agitate as well as for their other grievances. In conclusion I will add, that this sacred place is one of the few valuable inheritances that have come down to us from the past (applause). It is like an heirloom in a family. It is a relic of our former greatness. It should be to us as a most highly-prized painting of a dear departed friend. It should be as the title deeds to a great estate of which we have been wrongfully deprived, and to which we expect one day to come back as rightful owners. As such we should carefully look after it. I now conclude with a quotation from Dr. Johnson, written by him a century ago, amidst the ruins of Iona, in the Hebrides, Scotland. He said, "Far from me and from my friends be such frigid philosophy as may conduct us indifferent and unmoved over any ground which has been dignified by wisdom, bravery, or virtue. That man is little to be envied whose patriotism would not gain force on the plain of Marathon, and whose piety would not grow warmer amidst the ruins of Iona." This beautiful sentence may thus be paraphrased. "I pity the Irishman whose patriotism is not increased by reading the brave deeds of his ancestors on the plains of Clontarf or the hills near Aughrim, and whose piety does not become more fervent and practical by a visit to the ruins of Clonmacnoise" (cheers).

The President, Mr. O'Byrne, delivered a most able and instructive historical address, suitable to the occasion, and breathing throughout a truly noble, Catholic, and Celtic spirit. It was greatly and justly admired.

On the motion of the Rev. James Madden, P.P., Lusmagh, a warm vote of thanks was accorded the Rev. Chairman, and the proceedings then terminated.

The spectacle of that day will long be remembered by those who witnessed it.

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